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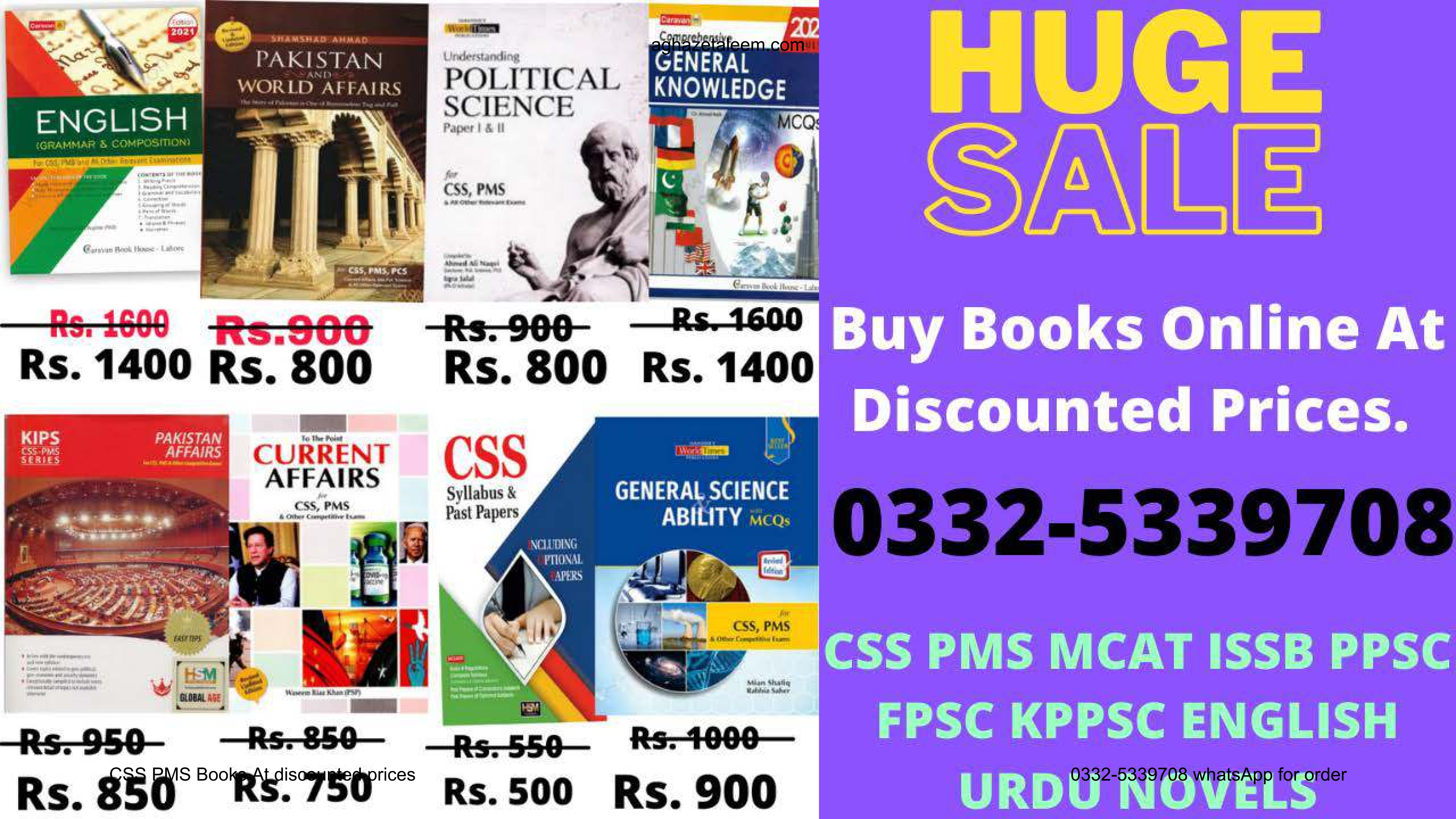

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CSS NEW SYLLABUS SOCIOLOGY

(100 MARKS)

I. General Sociology

1. **Individual:** Sociability or the sociality of man
2. **Culture:** Meaning and Characteristics (Culture is variable, learnt, social, shared, transmissive, dynamic, and adaptive), types (Material, Non-material), functions (transfer of knowledge, define situation, provide behavior pattern, moulds personality) and elements of culture (norms, values, beliefs, sanctions, customs). Culture and Socialization; formal and non-formal socialization, transmission of culture, cultural relativism. Sub-cultures. Ethnocentrism and Xenocentrism. Cultural lag. High culture and popular culture. Multiculturalism, assimilation, and acculturation
3. **Society:** Meaning and characteristics. Community: meaning and characteristics. Individual and society. Relationship between individual and society. Two main theories regarding the relationship of man and society (i) the social contact theory and (ii) the organismic theory. Social and cultural evolution of society (Hunting and gathering society, Herding and Advance Herding Society, Horticultural society, Agrarian society, Industrial Society, Postmodern society)
4. **Social Interaction:** Caste and classes. Forms of social classes. Feudal system in Pakistan. Social Mobility – nature of social mobility and its determinants in Pakistani society. Culture of poverty
5. **Social Control:** Mechanisms of social control – formal and informal means of social control. Anomie. Alienation and social integration – Means of social integration in Pakistani society
6. **Social and Cultural Change and Social Policy:** Processes of Social and Cultural change- discovery. Inhibitions to social and cultural change in Pakistan. Social planning and directed social and cultural change. Effect of industrialization, urbanization, modernization, and modern means of communication on social change.
7. **Public Opinion:** formation of public opinion, concept of opinion leader, characteristics of opinion leadership
8. **Community:** The rural community, traditional characteristics of rural life. The urban community, Rural-urban convergence. Urbanism. Future of cities in Pakistan.

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9. **Social Institutions:** The nature and genesis of institutions, the process of institutionalization. Functions of social institutions: family, religion, education, economy and politics

10. **Social Problems in Pakistan:** High population growth rate, Rural-urban migration, issues of technical/vocational training, deviance and street crime, unemployment, literacy and school dropout, smuggling, prostitution, poverty, drug addiction, child labor and abuse, bonded labor, social customs and traditions affecting women in Pakistan, violence against women and domestic violence, issues concerning the elderly in Pakistan

II. Sociological Theory

Three Sociological Perspectives: Structural Functionalism, Symbolic Interactions and Conflict. **Theorists:** Ibn-i-Khaldun, Spencer, August Comte, Emile Durkheim, Max Weber, Karl Marx, Parson.

III. Methods of Sociological Research

Scientific Method; Steps in research; Types of Questionnaire; Research Design; Surveys, Observation and Case studies

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PART–I
GENERAL SOCIOLOGY

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INDIVIDUAL

SOCIABILITY OR SOCIALITY OF MAN

The importance of society in human life cannot be ignored. However there exists a disagreement between scholars on the nature of society. Whether reality is shaped for humans by society or are humans shaping reality themselves, using the theoretical concept of society. Whatever the synthesis of this argument may be, one cannot ignore the fact that society is composed of interacting individuals. Members of a society connect in different associations whether they are economic, political, religious or social. But why do men get into associations? One explanation is given by George Simmel.

Theory of Sociability by Simmel

Simmel was of the view that society represented web of interacting individuals and existed where individuals entered into interaction. This interaction arises because of certain drives or purposes. In the words of Simmel:

> *"This interaction always arises on the basis of certain drives or for the sake of certain purposes. Erotic instincts, objective interests, religious impulses, and purposes of defence or attack, of play or gain, of aid or instruction, and countless others cause man to live with other men, to act for them, with them, against them, and thus to arrange their conditions reciprocally in brief, to influence others and to be influenced by them. The significance of these interactions lies in their causing the individuals who possess those instincts, interests, etc., to form a unit precisely, a 'society'."*

He argued that the materials of life cannot be viewed as social unless they encourage association. So this meant that only sociation could convert an aggregation of lonely individuals into specific forms, the forms of being for and being with one another. He defined sociation as:

> *"The form in which individuals grow together into units that satisfy their interests."*

Simmel argued that any social phenomenon is an amalgamation of two inseparable elements that are forms and content. He defined content as *"the interest, purpose or motive of the phenomenon or interaction"* and form as *"the mode of interaction among individuals through which the specific content*

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achieves social reality". Simmel believed that in society different events and phenomena are consecutively in process and it may become difficult for individuals to deal with all these happenings (contents), therefore individuals order the phenomena by impressing patterns (forms) on it, which gain a life of their own. Simmel referred to this phenomenon as sociability.

Theory of Self Development

George Herbert Mead is known as the father of social behaviourism, a theory that attempted to explain the development of human personality by focusing on social experience. The major argument in Mead theory of self-development is that self is a product of social experience. Macionis defines self as "*part of an individual's personality composed of self-awareness and self-image*". Mead argued that self cannot develop in isolation rather it develops through social experience which involves an exchange system of symbols. Symbols as defined by Macionis are "*anything which carries a particular meaning recognized by people who share a culture*". So understanding a symbol requires interpreting the meanings attached to that symbol.

Interpretation of meanings requires understanding the intention of someone involved in interaction which, in turn, requires understanding the situation or process by keeping ourselves in that particular situation. For example, a student during lecture session cracks an unnecessary joke. The teacher responds to his joke by using a symbol of thumbs up. Other students can assess that this did not mean appreciation rather it was used as sarcasm by keeping themselves in the situation of the teacher. Similarly, they can assess the feelings of the student who cracked the joke (e.g. embarrassment) by keeping themselves in his situation.

Mead thus argued that social interaction, the central concept that defines us as humans, revolves around seeing oneself as others see us. Mead referred to this process as role-taking. This concept is much similar to "looking glass self" theory given by C.H. Cooley. Cooley argued that society is like a mirror in which we see our image, that is, we have a self-image based on how we perceive others see us. Mead further differentiated between two parts of self that are I and Me.

I can be defined as the active part of self which initiates an action whereas Me represents the passive part of the self influenced by society. The I part of the self may start an action but the action is likely to be directed, shaped, and influenced by the way society would respond to it.

Mead considers the development of self in four stages, which involve social learning. The first stage is imitation, where infants start imitating the behaviour of those around them. The second stage is play, where children start playing roles of significant others (people such as parents, siblings, peers, relatives, teachers who are close and important for socialization). This role-playing helps them in understanding the viewpoints of others.

The third stage is game that helps them understand the roles of few people in one specific situation. The fourth stage requires understanding of multiple roles in multiple situations which is acquired through generalized others. Macionis defines generalized others as "*widespread cultural norms and values we use as a reference in evaluating ourselves.*"

Interaction is Necessary for Humans

Aristotle was right when he assumed that "*man is a social animal. He who lives without society is either a beast or god*". We are born as humans but there are certain traits which define us as a social being, of which interaction is an important one. The importance of interaction in defining sociability of human beings can be understood by considering the cases of those who lacked interaction.

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(a) **Case of Kasper Hauser:** Kasper Hauser was found in 1925 at the age of 17 years from a forest of Germany. He had lived there since his childhood. He was not able to communicate properly and could not even properly walk.

(b) **Case of Anna:** Anna was an American child who was detained in a room at the age of six months in 1934. She lacked social interaction for 5 years and was discovered in 1938. It was found that she was unable to talk, walk and was unresponsive in the presence of people.

(c) **Case of Isabella:** The case of Isabella was similar to Anna. She lacked social interaction for 6 years and when found was unable to talk, walk and was unresponsive in the presence of people.

(d) **Case of Genie:** Genie was a Californian girl who was tied at the age of 2 by her father sometimes to a potty chair and sometimes to her crib in a dark garage. She was discovered in 1970 at the age of 13 years and it was found that her mental age was equal to 1-year-old child. Moreover, her language skills did not develop even after treatment.

(e) **Case of Amala and Kamala:** In 1920, Amala and Kamala were found in a wolf's den in India. Amala died soon after her discovery but Kamala survived till 1929. It was found that she used to walk on four legs and growled like a wolf.

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ثقافت

CULTURE

A culture includes the group shared practices, values and beliefs.

Humans are born with certain instincts however unlike animals and birds, they cannot rely on these few biologically programmed instructions. To make their surroundings more familiar and meaningful, humans depend on culture. Culture can be defined as:

> *"That complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as member of society."* **(E. Tylor)**

> *"Set of values, beliefs, behaviour, and material objects that together constitute a people's way of life."* **(Macionis)**

> *"A set of shared ideas or the customs, beliefs, and knowledge that characterize a society in the way of life."* **(L.A. Coser)**

> *"A totality of learned, socially transmitted behaviour."* **(R.T. Schaefer)**

CHARACTERISTICS OF CULTURE

1. Culture is Learnt

Humans are born with few drives like eating and sleeping; however, what they will prefer to eat and how they will like to sleep varies from culture to culture. Even the biological instincts are shaped in a cultural context. We learn most of the behaviour that we perform daily through culture. The process of learning culture is facilitated by many agents like family, peers, schools and media. *The process through which individuals learn and accept culture in a way that they do not consider it as external is known as enculturation.* Various developmental psychologists argue that humans have inborn tendency to learn language and various other social traits however they too recognize that what language and social traits children would be learning will depend on the particular culture in which they are raised. In epistemology, the state of humans at birth is similar to *tabula rasa* that is, blank slates. Society writes its particular instructions on the slate through culture.

2. Culture is Variable

Every society has its own culture; nonetheless, this does not mean that various cultures are entirely dissimilar. Many cultures can share certain traits however the way those traits are

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organized can differ. Culture is variable in a sense that every society, even different groups within a single society can have different culture. This approach is known as cultural relativism that is culture is a relative concept that varies from society to society.

3. Culture is Social

Culture is social which means that culture cannot develop in seclusion. Culture develops and is maintained through the process of social interaction. To acquire and learn culture, it is necessary to associate with others. As Simmel has argued that society is a web of interacting individuals and culture actually develops and manifests itself in this web.

4. Culture is Shared

As already discussed, culture cannot develop in seclusion, it needs association for development. Culture is shared in the sense that a group of people have similar beliefs, values and norms. The reason for this sharing is to make one's environment and surroundings more predictable.

5. Culture is Transmissive

Culture is transmissive as it is passed on or transmitted from one generation to another. This does not mean that culture is always transmitted by elder generation to the younger one. Transmission of culture can be intergenerational as well as intra-generational. Language is considered the most dominant channel for cultural transmission as majority of the cultural traits that we possess have reached us through verbal tradition.

6. Culture is Dynamic

Culture is not static. One simple manifestation of this could be reviewing the culture of one's society five years back. We can simply come up with the fact that our cultural values have changed over the time. Culture is dynamic in the sense that it continues to evolve and change. In modern society, this change is more rapid because of technology as technology brings a change in material aspects of a culture that can trigger changes in non-material aspects as well. Further, due to increasing interaction of cultures with one another, the process of cultural change is on the rise.

7. Culture is Adaptive

Culture presents a relatively stable set of patterns. However, this does not mean that culture is rigid. Culture continues to evolve and adapt to changing physical and social conditions.

FUNCTIONS OF CULTURE

1. Defines Situation

One of the functions of culture is to provide many signs or what sociologists refer to as symbols which help people define a situation. Whether a situation is friendly or hostile, good or bad, acceptable or unacceptable, desirable or undesirable, depends on the symbols inherent in that particular context. We account for most of the behaviour performed by others by looking at the context or situation in which it is occurring. Culture is the tool which provides us with symbols to access the intention of actors in any situation.

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2. Providing behavioural patterns

We take much of our social world for granted and the reason behind is that our social world is in ordered or patterned form. Culture provides us with behavioural patterns that we learn to make our surrounding more predictable. This can be established by referring to the concept of generalized others by G.H. Mead that performing daily activities in society requires understanding multiple roles in multiple situations which can only be achieved if people share similar behavioural patterns.

3. Transferring knowledge

Culture is a bridge that links a society to its past. Much of the knowledge in the form of folklores, narratives, books and archives reaches us through culture either verbally or in written form. Culture transfers knowledge of past to the present generation thus helping them to understand their past in addition to providing people with an avenue to predict future.

4. Moulds Personality

Classical Psychologists regarded personality as innate but few contemporary psychologists' particularly social psychologists, argue that a large part of the personality of an individual is shaped by society. Personality comes from the Greek word *persona* which means mask. Macionis defines personality as *"a person's fairly consistent pattern of acting, thinking, and feeling"*. The way we think, act, and feel are all shaped by cultural forces. For example, if you come to know that the meat you just consumed was of a donkey, the way you will act, think and feel about it would all be shaped by the particular culture that you follow.

Types of Culture

Broadly, culture can be divided into two types which are

(i) Material Culture

The touchable, concrete and physical aspects of a culture are known as material culture. Examples of material culture can be food, clothing, architecture, tools, devices, vehicles, artifacts, etc.

(ii) Non-Material Culture

The untouchable, abstract, and nonphysical aspects of a culture are known as nonmaterial culture. Examples of nonmaterial culture can be norms, beliefs, customs, values and language.

ELEMENTS OF CULTURE

1. Norms

Every society presents certain expectations with respect to behaviours that should be followed. These expectations are known as norms. Macionis defines norms as *"rules and expectations by which a society guides the behaviour of its members"*. Norms can either be prescriptive (recommend following some behaviour) or proscriptive (recommend abstaining from some behaviour). For example, to take your exams honestly would be a prescriptive norm and to avoid cheating in exams would be a proscriptive norm.

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William Graham Sumner divided norms into two types with respect to their significance. These are mores and folkways. Mores are norms that are highly significant and breakdown of such norms can result in severe response from society. Mores include taboos which can be defined as those acts or behaviours that are socio-religiously forbidden, for example, incest. Folkways are norms that are not significant rather they represent rules related to practices of everyday interaction. Abusing a woman in the public place can be an example of violation of mores whereas abusing a man in a public place can be an example of violation of folkways.

2. Values

Horton and Hunt define values as: "*Ideas about whether experiences are important or unimportant*". Macionis elaborates this definition by stating:

> "*Values are culturally defined standards that people use to decide what is desirable, good and beautiful and that serve as broad guideline for social living.*"

The key values of Pakistani society can be:

1. **Caste and superiority:** In Pakistani society, people are judged by their caste. On the basis of one's caste, his social position is determined in society.
2. **Hospitality:** Hospitality is a key value of Pakistani society especially Khyber Pakhtunkhawa province is recognized for its hospitality.
3. **Materialism:** This is an emerging value in our society as the amount of wealth that one possesses determines his social worth.
4. **Simplicity:** Simplicity is another value of our society. People tend to appreciate those who spend simple lives.

Values of a particular society are consistent; however, it is quite possible that one value may be in contradiction with the other. For example, people prefer making wealth so that they could afford luxuries but on the other hand, people tend to value simplicity as well.

3. Beliefs

Macionis defines beliefs as "*specific ideas or thoughts that people hold to be true*". For example, it is our belief that one should always speak truth. This is a statement that people consider to be true.

Other examples of beliefs can be that people who work hard become successful. Beliefs can be social as well as religious.

4. Sanctions

Young and Mack present one of the comprehensive definitions of sanctions. They state that sanctions are "*the rewards or punishments used to establish social control - that is, to enforce the norms in a society*". Macionis defines social control as "*attempts by society to regulate people's thoughts and behaviour*". A simple example of sanctions could be giving smile to a baby in case he follows the directed behaviour or scowling in case he disobeys. Sanctions if implemented through rules and laws are formal sanctions and can be of two types that are positive formal sanctions and negative formal sanctions. An example of positive formal sanction can be giving promotion to an honest government clerk and negative formal sanction can be sending a government employee to jail for corruption. Sanctions that are applicable without rules and laws by a group, community or society are informal sanctions. Positive informal sanctions can be appreciating someone in community for

his social work and negative informal sanctions can be attaching a stigma to someone e.g. calling out a man as a beast.

5. Customs

Customs can be defined as regular or patterned way of behaving or appearing because of their ancient nature. For example, Muslims have a custom that whenever they meet, a greeting in the form of *Salam* is exchanged. In India, there is a religious custom that bathing in River Ganges will reduce a person's sins.

Culture and Socialization

Macionis defines socialization as "*the lifelong process of social experience through which we develop our human potential and learn culture*". The term 'developing human potential' is very important in this definition as it refers to certain traits or characteristics that define us as humans. These traits or characteristics are culturally defined. For example, whether the funeral ceremony will represent feelings of sadness or celebration varies across cultures. In the mainstream Pakistani cultural context, when someone departs from the world, people feel sad over this loss. However, in the culture of Kalash Valley, death is celebrated. Socialization is the process of learning but what to learn and how to learn varies from culture to culture. Similarly, socialization is the process of enculturation which simply means that people are socialized to internalize cultural norms and values.

Human beings, unlike animals and birds, do not rely on instincts rather they need a culture for their survival. This process of learning and internalizing culture is achieved through the process of socialization. The way members of a society think, act and feel is shaped through socialization using the broader framework of culture. Socialization can be divided into following types:

(a) Primary Socialization

This type of socialization is done in early years of an infant's life and entails learning language, developing cognition, and internalizing societal norms and values. Even the personality of an infant is shaped during this process. Normally, this time period involves the use of senses as the child learns about his environment by observation and imitation. Primary socialization takes place in primary group of which family is the most important.

(b) Secondary Socialization

Secondary socialization can be defined as the process of learning taking place in formal or institutional settings; for example, schools. Another form of secondary socialization can be learning from peer group. Peer group refers to people who share certain traits with you like age, interests, occupation and social class. The influence of peer group on an individual is very strong as people spend a great deal of time with their friends.

(c) Adult Socialization

Adult socialization refers to learning the practices attached to social roles that one acquires after adolescence. For example, after marriage, husband and wife learn the new expectations attached to their roles. The expectations may include seeking advice from each other before making any major decision, sharing financial burden and providing emotional support.

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(d) Anticipatory Socialization

Anticipatory socialization refers to learning the expectations attached to a particular group that helps to acquire the membership of that group. For example, a business graduate should dress up formally at any job-hiring event to give an impression that he conforms to the attitudes and practices of business community.

(e) Re-socialization

Re-socialization refers to completely discarding previously held behaviour patterns in favour of new ones. Such process normally takes place in total institutions. Macionis defines total institutions as *"a setting in which people are isolated from the rest of society and manipulated by an administrative staff"*. The examples of such settings can be prisons, rehabilitation centres and mental asylums.

Agents of Socialization

Agents of socialization are those agencies, groups, and institutions of society which play their role in the internalization process of norms and values. Following are the important agents of socialization:

(i) Family

Family is considered the strongest agent of socialization because the process of socialization begins in family. As soon as other agents of socialization become active, family has already left a deep imprint on an individual. As R.K. Merton puts it:

> *"It is the family which is a major transmission belt for the diffusion of cultural standards to the oncoming generation".*

(ii) Peer Groups

Peer group refers to people who share certain traits with you like age, interests, gender, occupation and social class. The influence of peer groups on the process of socialization is profound as people spend a large proportion of time with their friends and are usually involved in many activities. Sutherland theory of differential association states that one's association, e.g. peers, defines whether any behaviour is wrong or right.

(iii) Religion

Religion is an important agent of socialization as well as of social control. Many of the cultural norms and values are influenced, shaped and derived from religion.

(iv) Schools

Schools and other educational institutions are the formal agents of socialization which apart from socializing the members of society regarding culture also teach them basic skills that helps them to survive in society. Schools socialize children regarding gender, race, nationality, patriotism, culture and social class by what scholars call a hidden curriculum.

(v) Mass Media

In contemporary societies, mass media has become the strongest agent of socialization. The theory of cultivation by George Gerbner argues that watching television frequently can make

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people believe that the reality projected on the television is factual. Mass media socializes an individual regarding the existing patterns of society thereby supporting status quo however, media being an important power instrument can even defy existing social arrangements and can, therefore, act as an agent of social change.

IMPORTANT CULTURAL CONCEPTS

1. Subculture

Macionis defines it as "*cultural patterns that set apart some segment of a society's population*". Subcultures exist in harmony with the mainstream culture and do not challenge the mainstream views. One good example of subculture can be *Malangs*. They have their own dressing, eating and living style however they do not challenge the patterns of mainstream society. The culture of Kalash Valley is also an example of subculture where they have their own religion, language, and customs. However, if any subculture starts opposing the mainstream values of a society or if their culture is in sharp opposition to the mainstream culture, it becomes a counterculture. Macionis defines counterculture as "*cultural patterns that strongly oppose those widely accepted within the society*". Examples of counterculture can be red light areas (*Heera Mandi* in Lahore) and religious militants in Pakistan.

2. Ethnocentrism

Ethnocentrism was coined by William Graham Sumner. It is a belief that one's culture is superior as compared to other cultures and involves evaluating someone's cultural patterns by using one's own culture as a yardstick. Horton and Hunt define it as:

> *"That view of things in which one's own group is the centre of everything and all others are scaled and rated with reference to it."*

Ethnocentrism can be beneficial as it promotes in-group solidarity, patriotism, nationalism and is, therefore, necessary for survival of a society. However, ethnocentrism is the major reason behind all cultural conflicts that are becoming dominant in contemporary world. For example, the recent *Hijab* controversy in France represents ethnocentric views of French government.

3. Xenocentrism

Xenocentrism is contrary to ethnocentrism and can be defined as having a strong preference for anything that is foreign which may include language, goods, services, beliefs and laws. Horton and Hunt argue:

> *"It is the belief that our own products, styles or ideas are necessarily inferior to those which originate elsewhere. It is the conviction that the exotic has a special charm which the familiar can never achieve. It is based on the glamour of the strange and faraway and the prestige of distant centres, supposedly removed from the sordid limitations of one's own community".*

A good manifestation of Xenocentrism can be the job advertisements by many public and private sector organizations of Pakistan. The phrase "Foreign qualified candidates will be preferred" simply represents a xenocentric view. Similarly the condition for many jobs that "Being well versed in English language would be preferred" also shows Xenocentrism. Likewise, many consumers in Pakistan prefer to buy imported clothing and other accessories because of their foreign tags however, they seldom realize that majority of these goods are manufactured in Pakistan which are then exported to foreign countries who then sell the same products with their labels to consumers in Pakistan.

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4. Cultural Relativism

Cultural relativism is an approach that stresses the relativity of culture arising out of the belief that the culture of every society has its own traits, symbols, meanings and patterns that are best suited and can only be understood in that societal context. Thus cultural relativism involves evaluating someone's cultural patterns by using the setting of that particular culture as a yardstick. For example, the cultural relativist view with respect to child labour in Pakistan can be that with regard to economic conditions of this particular society, child labour is a financial resource rather than exploitation. But the relativist approach arises many questions. For example, if child prostitution is allowed in a society, should it be accepted on the basis of cultural relativism?

5. Multiculturalism

Multiculturalism is an approach which stresses the appreciation, protection and institutionalization of cultural diversity.

6. Cultural Lag

The term cultural lag was coined by William Ogburn. Macionis defines it as "*the fact that some cultural elements change more quickly than others, disrupting a cultural system*". In contemporary societies, due to advancement in technology, material culture is developing rapidly as one can witness the new devices or gadgets entering our social lives whereas the non-material acceptance of these changes is slow. For example, the technology of in-vitro fertilization is available in Pakistan however very few couples are using this technology due to the fact that such technologies (at least for the time being) are in contrast to the culturally-created concepts of masculinity and femininity.

7. High Culture and Popular Culture

Macionis defines these terms as:

"*High culture refers to cultural patterns that distinguish a society's elite, and popular culture can be defined as those cultural patterns that are widespread among a society's population.*"

Examples: The example of high culture in Pakistan can be playing golf, having membership of executive clubs, and having residence in posh areas. The example of popular culture can be wearing jeans, listening to local music, and eating out.

The elite of society shape certain patterns so that they can be distinguished from the rest of population. However, it should be noted that many patterns of high culture over the course of time become popular culture due to the tendency of lower classes to replicate patterns of upper class and once people from lower classes have achieved the patterns of high culture, the elite of society shape new patterns for themselves to maintain their identity. Thorstein Veblen points out that the elite of society engage in conspicuous consumption that is, consuming products that can show their social status.

8. Ideal and Real Culture

Ideal culture refers to those cultural patterns which are set as a standard having formal appreciation by the society. Real culture refers to those cultural patterns which people in fact follow. For example, dowry is considered a social evil in Pakistani society and is often criticized by many segments of society. So the ideal culture would be not accepting dowry. However, the real cultural pattern is that people not only accept it but defend it as well. Another example can be

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cleanliness. One of the ideal cultural values of Pakistan stresses keeping one's surrounding clean but the real culture is that people continue to throw garbage in their surroundings.

ACCOMMODATION, ASSIMILATION, AND ACCULTURATION

1. Accommodation

Ogburn and Nimkoff define it as "*the adjustment of hostile individuals or groups*". Lundberg presents a more comprehensive definition as:

> "*The adjustment which people in groups make to relieve the fatigue and tensions of competition and conflict*"

No society can be in continuous conflict and for the survival of societies, it is necessary to maintain social order. Accommodation is an attempt by society or societies to establish social order after a conflict. Gillin and Gillin describe following forms of accommodation

1. **Coercion:** Coercion involves using force or threat of force to make the fragile party accept the conditions of dominant one.
2. **Compromise:** Compromise involves adjustment between two groups of equal power by means of concessions.
3. **Arbitration:** Arbitration involves either nominating a third party to settle the dispute between two groups, the decision made by third party is obligatory for both parties or it may involve mediation in which a mediator plays the same role as that of third party. However, the decisions of mediator may not be obligatory to follow.
4. **Conversion:** Conversion involves changing one's belief and values and accepting the beliefs and values of other groups.
5. **Sublimation:** Sublimation involves adjusting conflict by reverting to non-aggressive stance.

2. Assimilation

Ogburn and Nimkoff define assimilation as:

> "*The process whereby individuals or groups once dissimilar become similar and identified in their interest and outlook.*"

Emily S. Bogardus defines it as a "*social process whereby attitudes of many persons are united, and thus developed into a united group*". Assimilation is generally used to refer to the diffusion of two distinctive cultural groups and is usually considered a long-term process that may even take hundred years. The factors which are responsible for assimilation can be exogamy, tolerance, multiculturalism, migration and education.

3. Acculturation

Acculturation is a social process in which members of one culture adopt the patterns of another culture. Acculturation can be reciprocal in the sense that both dominant and minority groups accept cultural patterns of each other.

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SOCIETY

The central concept in the study of sociology is society which can be defined as:

"A relatively independent, self-perpetuating human group which occupies a territory, shares a culture, and has most of its associations within this group." **(Horton & Hunt)**

"A place with a designated border where people live, interact, and share a culture." **(Macionis)**

"Society is a large number of people who live in the same territory, are relatively independent of people outside it and participate in a common culture." **(R.T. Schaefer)**

The three sociological perspectives discussed in the next section present three different views about the nature of society. Society has a social structure which is a composition of relatively stable patterns which govern our interaction. This social structure is manifested in different social institutions of society which can be defined as sub-parts of society that are structured to fulfill some human need.

Characteristics of Society

Society can be defined and understood by keeping in view the following characteristics:

1. **Society is sui generis:** Society is sui generis which means that it has relatively an independent existence of its own. No doubt that society represents and is actually constituted by organized interaction of individuals. However, once it has been made, it takes a reality of its own. This point can be understood by taking the example of human body. Human body is made up of many parts but once those parts have constituted the body, the parts are defined in relation to the whole. Likewise, society is constituted by individuals but once it has been made, individuals need society for survival.
2. **Human Group:** Society is the largest human organization and comprises many social groups.
3. **Satisfying:** Society provides certain means to humans in order to satisfy their needs in a way that the social order remains undisturbed.
4. **Dynamic:** Society is in a moving equilibrium. It is not static. Society adapts to the new needs of humans by adjusting its structure and institutions.

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5. **Interdependent:** Society represents an integrated whole. The parts, though they seem relatively independent, are actually interdependent. Any change in one part of the system would trigger change in the others as well.
6. **Common Interests:** With few variations, society defines the common interests that members of a society pursue.
7. **Social Interaction:** Society is a place where individuals interact in a defined social structure comprising statuses and roles.
8. **Social Institutions:** The structure of society is defined by the social institutions present in it. Social institutions are sub-parts of society that are structured to fulfill some human need e.g. family, education, politics, etc.
9. **Technology:** The development and change of a society depends on its level of technological competence. When a society becomes more technologically complex, it is more likely to change.
10. **Culture:** Society is defined by its own culture that provides its members appropriate ways to behave.
11. **Geographical Boundary:** Contemporary concept of society is defined by a geographical boundary due to the existence of nation-states. Every society operates in a defined geographical boundary so that it could be separated from others.
12. **Code of Conduct:** Each society has formal and informal mechanisms of social control so that behaviour of members could be regulated.
13. **Socialization:** One of the defining characteristics of society is the process of socialization where the individuals are made to learn the patterns that help survival of society.

THEORIES ON RELATIONSHIP BETWEEN MAN AND SOCIETY

1. Social Contract Theory

The Social Contract theory argues that human beings, before the concept of society, used to live in a state of nature. Society emerged as a result of insecurity of men that arose in this state of nature due to lack of any guiding authority. Individuals entered into a contract leading to the formation of society that would oversee the protection of individuals. The main proponents of this theory are Thomas Hobbes, John Locke, and Jean Jacques Rousseau.

(a) Thomas Hobbes (1588-1679)

Thomas Hobbes, an English philosopher, regarded human nature as barbaric. He argued about what was called state of nature that allowed men to display their barbaric nature and such a situation could have easily resulted in *bellum omnium contra omnes* (war of all against all). To prevent such a situation, a social contract was acceded forming a society under the control of a sovereign authority. So, Hobbes believed society was a conscious effort of humans against their own nature.

(b) John Locke (1632-1704)

Contrary to Hobbes, Locke believed that humans in state of nature were serene, compassionate, and sociable. However, due to absence of organized system of justice and law, occasionally some issues were faced due to ferociousness and dishonesty of few degenerated men. In order to ensure peace, wellbeing and security of life and property against these degenerated

men, people went into a contract forming a civil society which guaranteed few rights which were liberty rights, claim rights, and rights to self-defence.

(c) Jean Jacques Rousseau (1712-1778)

Rousseau, a French philosopher, held that men in the state of nature were simple, independent, courageous and self-reliant. They were living a pure life as no concept of right or wrong were present. However, with the growth of population and concept of private, the organization was polluted. The solution for protection against these ills was giving away natural freedom in exchange for civil freedom which led to a civil society governed by a state.

2. Organismic theory

Drawing on the analogy of human body, Organismic theory argues that society too like an individual is born, grows, develops, and dies. Ibn-e-Khaldun believed that society is like a living organism that is born, grows, develops becomes mature, declines and ultimately dies. An example of this theory can be found in Khaldun's cyclic theory of socio-political change. Comte believed that like organisms, society represents an integrated whole. As the organism cannot be understood properly by looking at individual components, similarly, to understand the functioning of society, it was necessary to analyze it as a whole. In the words of Comte:

> *"There can be no scientific study of society, either in its conditions or its movements, if it is separated into portions and its divisions are studied apart."*

Like other structural functionalists, Durkheim viewed society as an integrated whole which was composed of many parts with each part performing a specific function thereby contributing to the stability of the organic whole. When any part does not function properly, society enters in a pathological state e.g., crime, conflicts and crises. Spencer, like Khaldun, viewed society as a living organism which grows, develops, becomes pathological and can even die. He outlined various similarities and differences between organisms and society which are

1. Both have a visible growth and development: An infant grow and develops into a man, small groups develop into communities and communities develop into cities.
2. Both can become pathological: In the case of organisms, the pathological state is in the form of diseases, while in societies, it takes the form of social issues.
3. Both are composed of smaller units that make an integrated and complex whole.
4. The growth of both depends on structural complexity and functional differentiation.
5. Both are changed because of changes in structure and function.
6. Both have structural differentiation and structural interdependence.

Spencer identified following differences between organisms and societies:

1. Society has no defined physical structure whereas organisms have a physical shape.
2. The systems of society are relatively independent, mobile and variable but organism exists in the form of a concrete whole being stationary and fixed
3. Consciousness is diffused in society whereas in organisms, it is concentrated (brain).

Socio-cultural Evolution

The term socio-cultural Evolution, was first used by Gerhard Lenski. Macionis defines it as "*changes that occur as a society gains new technology*". So Lenski was concerned with the ways in which changes in technology have directed a change in basic organization of society. As the

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technologically simple societies had no control over nature, their population was limited but today due to technological advances, societies have a large number of individuals. The invention of any technology develops the material culture of a society opening avenues for non-material changes as well. Lenski on the basis of this technological advancement described five types of societies which are:

1. Hunting and Gathering

It has been argued that our ancestors used to live in hunting and gathering societies; the primitive form of communities originating about 5 million years ago. Such societies used simple subsistence technology like spears, arrows and digging sticks made of wood and stones to hunt animals or catch fish and collecting naturally growing herbs, vegetables, plants, and fruits for food. No other way of life was present till 12000 years ago except hunting and gathering. Some examples of such societies include the Bushmen of southwestern Africa, the Batek and Semai of Malaysia, the aborigines of Australia, and the Aka and Pygmies of Central Africa. With the development of complex technologies, the hunting and gathering societies are disappearing and it has been presented that roughly 250000 to 300000 people are currently living in such settings.

The subsistence technology was simple like spears, arrows and digging sticks made of stones and wood. Such societies were more likely to be nomadic as the current area could not support much of their needs like hunt and vegetation. Due to dependence on extraction of food from environment, large population could not be supported hence such societies involved very few members ranging from a dozen to 60. Further, the population size did not rise due to lack of health technology. Family tended to be the major prototypical social unit in such societies as many individual needs were fulfilled by family or kinship. A religious leader for seeking the blessing of gods was present in such societies who received respect from members however he too had to work for subsistence. Social stratification and inequality was less likely in such societies as there was no concept of surplus. The members were to display high level of integration for their survival and protection against threats.

2. Horticultural and Pastoral Societies

Horticulture was the discovery that shaped the society around 10000 to 12000 years ago. Horticulture involved using simple tools for raising crops, initially involved developing gardens using tool such as hoes. The shift from hunting and gathering to horticultural societies was due to many reasons, few of which may include technological advancements, increase in population and changes in environment. With the growth of population, more food was required to cater for the needs of members and hence more advanced ways were required to produce food. Along with horticulture, pastoralism developed in areas which were dry and mountainous. Pastoralist societies, also known as herding societies, involved domesticating animals for food. The horticulturalists developed permanent settlements around the crops and gardens whereas pastoralists continued with a nomadic lifestyle to find suitable pastures for animals. Examples of horticultural and pastoral societies may include the Masai of Kenya and Tuareg of Sahara Desert.

The production of food employing pastoralism and horticulture increased the food supply and as a consequence population grew further as the food became enough to support large number of population. The concept of surplus made way in these societies and food insecurity started ending. With the rise of population, the organization of family became complex and the extended family networks resulted in clans. With the improvement in production of food, specialization

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started and people started developing other crafts as everyone did not require working to produce food now. Moreover, due to the permanent settlement of people, the accumulation of material was now possible which gave way to social inequality. The families who acquired more food and material possessions became more powerful than those possessing less. Political authority was concentrated in the leader of the clan who remained influential because of more private possession. Further, due to increasing concept of material possession, warfare started which resulted in slavery. Clans who were influential started dominating weaker clans and employing them as slaves. Pastoralist societies saw the rise of monotheistic religions such as Judaism, Christianity and Islam.

3. Agrarian Societies

Agrarian societies were formed around 5000 years ago with the discovery of agriculture which increased the production of food and thereby surplus. The innovative technology that directed the formation of agriculture was plough. Macionis defines agriculture as *"large-scale cultivation using plows harnessed to animals or more powerful energy sources"*. This time-span is also referred to as the dawn of human civilization as various innovative advances were made like irrigation, wheel and various other crafts.

The use of plough enabled the farmers to cultivate larger areas of land with an additional benefit that such technique increased the fertility of soil. The population further increased as food was surplus and material possessions were more due to advances such as creation of wheel which facilitated the transportation of goods. The period also witnessed greater specialization as various other occupations were developed which resulted in complexity of society. Social inequality increased in agrarian societies due to the concept of surplus. Further, the slaves were responsible for major works in the fields which allowed their masters to get involved in formation of high culture patterns such as studying philosophy, art and literature. The new mode of production required much physical strength so lands were taken over by men which resulted in lower social status of women.

4. Industrial Societies

Hunting and gathering, horticultural and pastoralist, and agrarian societies are collectively known as pre-industrial societies. Industrial societies started when alternate sources of energy such as machines were used to produce rather than relying excessively on animals or human strength. The innovation is commonly known as Industrial Revolution which started in Britain during the 18th century. Macionis defines industrialism as *"the production of goods using advance sources of energy to drive large machinery"*. Since 1750, water, power and then steam engine were used to operate factories dominated with machineries.

With further development in industrialization, communication and transportation became easy which largely shaped the basic organization of societies. The patterns of work changed as people had to leave their homes to work in factories, a totally alienated environment. The traditional norms and values that regulated society weakened as a result of this transition. Further, industrialization demanded further specialization which increased complexity of social life. New techniques were being developed to increase productivity; a famous manifestation can be the technique of scientific management by Frederick Taylor which resulted in assembly line production. Further, industrialization resulted in many new ideologies which shaped most of the world since 1800. These ideologies were republicanism, capitalism, socialism, nationalism and

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hedonism. Social inequality increased to a greater level in this type of society as the means of production were held by a minority.

5. **Post-industrial Societies**

The term post-industrialism was coined by Daniel Bell in 1973. Macionis defines post industrialism as "*the production of information using computer technology*". Work in industrial societies revolved around manufacturing of goods using machines and thus mechanical skills were essential to perform such tasks. However, in post-industrial societies, the production of information is more essential and hence information-based skills are required. The post-industrial societies are based on service work like banking, financial services, education and healthcare which require information.

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COMMUNITY

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The concept of community is vague and scholars have attempted to define it in many different ways to separate it from the concept of group and society. Community can be defined as a grouping of people in a locality who share ways of life, goals, interests and fulfill their needs by virtue of local social institutions. Following are few definitions of community:

"A social group with some degree of 'we feeling' and living in a given area."

(Emily S. Bogardus)

"The smallest testimonial group that can embrace all aspect of social life" **(K. Davis)**

"A community is a local grouping within which people carry out a full round of life activities. A community includes 1) a grouping of people, 2) within a geographical area, 3) with a division of labour into specialized and interdependent functions, 4) with a common culture and a social life which organizes their activities, 5) whose members are conscious of their unity and of belonging to the community, 6) whose members can act collectively in an organized manner." **(Horton and Hunt)**

Characteristics of Community

Keeping in view the definition given by Horton and Hunt, a community can have following characteristics:

1. **Common culture:** A community has its own norms, values and goals that can be different from those of mainstream society. These localized norms and goals are the product of the social setting of a particular community, arising out of their interaction.
2. **Conscious of belongingness:** The dominant sentiments characterizing a community are unity and a sense of belongingness to others. Due to their close and mostly face-to-face interaction, they develop closeness and integration.
3. **Organized group:** Due to high social solidarity and similar interests, people of a community represent an organized group which gets mobilized easily in case of any threat or adverse conditions.

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4. **Mutual cooperation:** Mutual cooperation is one of the defining characteristics of any community. This mutual cooperation can either be direct or can be created through a system of int:rdependency.

TYPES OF COMMUNITY

Community has been traditionally divided into broad types which are rural community and urban community. The characteristics of both these communities are discussed below.

1. Rural Community

Rural communities exist all over the world, and with respect to integration, cooperation, and low specialization, they are preferred over urban communities. The people living in these communities are highly integrated due to homogeneity, and they mostly prefer face-to-face interaction. The complex and highly specialized institutions like market, hospitals and schools are low in number in rural communities.

Characteristics

(i) **Low population:** The population is usually low in such communities and the smaller units in rural community are designated as villages having a maximum population of 2000-3000.

(ii) **Integration:** People of rural communities are integrated due to physical proximity of farmhouses. The contact between people is personal in nature.

(iii) **Hospitality:** The people in rural communities are hospitable. One of the reasons for development of this hospitality has had been the need to stay in touch with the outside world. Usually, the guests bring information and other news about the outside world.

(iv) **Homogeneity:** Mostly the people living in rural communities are homogeneous as they have been living in those communities for long. Even if people belonged to different ethnic and cultural backgrounds at the time of inhabitation, their stay over centuries ensures assimilation and diffusion.

(v) **Subsistence economy:** People of rural communities are mostly involved in agriculture and agriculture-related occupations. The sameness of task is one of the reasons behind high integration of rural communities.

(vi) **Clean environment:** As the rural communities are technologically simple, there are very few environmental hazards making the surroundings neat and clean.

(vii) **Family patterns:** The family patterns in rural communities are usually based on joint family system. Parents and their children along with other kin occupy the same household. Though the population in rural communities is low, the average household size is high.

(xiii) **Formal education:** The formal education is very low in such settings.

(ix) **Economic standing:** The economic standing of many households is almost similar with few variations.

(x) **Religious affiliations:** Due to traditionalism, people in rural communities mostly belong to the same religion and have high religious affiliations.

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(xi) **Division of labour:** Due to homogeneity of work, the division of labour is not complex. There are very few occupational opportunities in rural areas.

(xii) **Institutional arrangement:** The social institutions are simple and one cannot find much complexity with respect to institutional arrangement in rural communities.

(xiii) **Lacking modern facilities:** Due to simplicity of institutions and organizations, the rural communities lack access to modern facilities like health, communication and transportation.

(xiv) **Social change:** People in rural communities believe in traditionalism and any new pattern takes a long time to get adopted. People are resistant to socio-cultural changes.

2. Urban Communities

Urban communities required few conditions to flourish of which important are transportation, food surplus and abundant water supply. Therefore, the first communities to become urban were those that occupied river valleys. It is argued by many scholars that the first cities developed around 6000-7000 years ago in the valleys of Euphrates, Nile and Tigris. The urban communities are distinct from rural communities in terms of organization and have following characteristics:

(i) **Specialization:** One of the defining characteristics of urban communities is high degree of specialization in such settings. The division of labour is high and many specialized occupations are present.

(ii) **Social Organization:** The social organization of urban communities is centred on occupations and social class rather than kinship or caste system that is present in rural settings.

(iii) **Formal institutions and organizations:** Urban communities have formal institutions and organizations with every unit performing a distinct and particular function.

(iv) **Subsistence economy:** The economy of urban areas is mostly based on manufacturing of goods in factories, and services which required efficient systems of communication and transportation.

(v) **Rationality and technology:** Urban communities are technologically complex and one of the reasons for this complexity is the principle of rationality where every decision and every act is based on a formal calculation to achieve maximum output.

(vi) **Centralization:** The economic and service-providing zones are bunched together within the centre of the city which directs centralization of people around these areas. People of urban communities tend to live near these centres so that mobility to work spaces could be easy. However higher concentration can direct the society elite to move to suburbs, a process known as decentralization.

(vii) **Segregation:** With respect to residential patterns, there is a high degree of segregation in urban communities. People belonging to similar socio-economic and ethnic background get concentrated within particular areas.

(viii) **Heterogeneity:** The urban communities are highly heterogeneous as people from various socio-economic and ethnic backgrounds are clustered here resulting in high degree of anonymity. The nature of relations becomes impersonal and mostly people seem indifferent to the needs of others. Simmel referred to this attitude as a

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blasé and argued that it is a mechanism of self defense that urbanites employ in an anonymous urban centre as they do not know anyone.

(ix) **Social distance:** Though the urban communities are heavily crowded and are always moving at a rapid pace, they are socially isolated.

(x) **Regimentation:** Urban communities are highly regimented that is a strict discipline is emphasized with respect to time to make people conform to rigid patterns. The traffic signals, elevators and time-in machines all represent the excessive emphasis of urban communities on importance of time.

(xi) **Family patterns:** Due to high cost of living in urban communities, people tend to stay in nuclear families. The urban community is high in population however the family size or household size is low.

(xii) **Literacy rate:** The literacy rate in urban communities is higher due to presence of specialized institutions dedicated to providing education and higher education.

(xiii) **Social change:** Urban communities are less resistant to change and readily accept any socio-cultural change. A good example of this can be ever-changing fashion patterns in urban communities.

(xiv) **Conspicuous consumption:** The consumption of goods and services in urban communities is very high than in rural communities. People consume to show their social standing with respect to others in urban settings.

RURAL-URBAN CONVERGENCE

The convergence of rural and urban communities has long been present in the form of towns. Though towns are more advanced than rural communities, the natures of relationships are personal and informal. The towns are most likely to bridge the gap between rural and urban communities but with respect to characteristics, they have potential to become urban areas. The characteristics are high education, abundant supply of labour, better communication facilities and water reserves. Due to these characteristics, towns catch the attention of factory-owners who established their industrial units in such areas. Many scholars argue that the distinction between rural and urban communities just represents rhetoric or a philosophical separation, as the concept of rural is diminishing and the major differences between two forms of communities are vanishing.

The factors affecting and directing rural-urban convergence are:

(a) **Diffusion of urban culture:** Urban culture is making its way in rural areas which is one of the major reasons behind the convergence of both communities. Kingsley Davis, a contemporary sociologist, has rightly pointed out that "*the city effects are wider than the city itself*". People in rural communities are now more exposed to urban culture due to many factors of which the most important in the context of Pakistan is migration.

(b) **Migration:** Due to high rural-urban migration in Pakistan, the both ways of life are converging. There has been a striking increase in migration towards urban areas which is resulting in cultural diffusion.

(c) **Transportation:** Due to the improvement in transportation facilities, people of both settings are now more exposed to each other.

(d) **Communication means:** Improvement in communication means is resulting in rural-urban convergence. Due to communication outlets like radio, television, newspapers

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and telephones, the rural communities are more exposed to urban way of life. They are likely to get influenced by the lifestyle and consumption patterns of urbanites.

(e) **Changing physical geography:** It has been observed that the urban areas are increasing with respect to their geography, and in such expansionism, the geographical divide between both communities is reducing. Many rural communities have now become part of developing urban centres.

(f) **Increasing health awareness:** Due to increasing health awareness in rural areas and lack of such facilities there, people are likely to move towards urban communities, resulting in their convergence.

(g) **Political awareness:** The political parties have realized that majority of the vote bank reside in rural areas. Due to this awareness, the political parties and their workers are more likely to visit such areas. Further, due to increasing political awareness in rural areas, they are more likely to come to urban areas to participate in conventions and processions.

URBANISM

Urbanism, as differentiated from urbanization, represents patterns of living reflected by characteristics such as anonymity, impersonality, interdependence, mobility and technological reliance. Urbanism is a characteristic way of life followed by people living in urban areas. The following four characteristics of urbanism are given by Louis Wirth.

(a) **Anonymity:** Urbanism is characterized by anonymity; people do not know each other personally and personal reciprocated association lacks in them. This is what Simmel referred to as the blasé attitude of urbanites.

(b) **Individualism:** People in urban areas are highly individualistic. They are more concerned with self-interests rather than interests of the community.

(c) **Superficiality:** The degree of superficiality is high in urbanites due to impersonal and formal social relationships. People come in interaction on the basis of interests and their interaction time is limited.

(d) **Transiency:** The span of relationship is limited due to high degree of mobility inherent in urban areas. People readily move from one place to another and due to this transition, they are less likely to keep permanent relationships.

Some other characteristics of urbanism can be

(e) **Organic solidarity:** One of the characteristics of urbanism given by Durkheim was the concept of organic solidarity. He argued that the dissimilarities in urban life will become a source of integration between urbanites as people in urban areas will be dependent on each other due to high degree of specialization.

(f) **Rapid social change:** People living in urban areas are more likely to accept any new change.

(g) **Conspicuous consumption:** Urbanism is characterized by high degree of consumption most of which reflects a way to communicate one's social standing or social class in society.

(h) **Heterogeneity:** Heterogeneity is an important characteristic of urbanism as urban areas represent people belonging to diverse socio-cultural, religious and ethnic backgrounds.

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FUTURE OF CITIES IN PAKISTAN

Pakistan is one of the developing countries that are facing rapid changes brought about by urbanization. The annual growth rate of urbanization in Pakistan is 3.1%. The United Nations Population Fund (UNPF) estimated that by 2030 almost half of the population of Pakistan will become urban.

The process of urbanization in Pakistan was abrupt in nature as many of the developmental projects in urban areas were on immediate basis rather than properly being planned. The factors which can shape the future of cities in Pakistan are multifold and can be summarized as:

(a) **Governance:** The future of cities in Pakistan would depend on the quality of governance. Currently, the organizations responsible for planning and development lack technical expertise, planning and resources to cure negative consequences of urbanization in Pakistan.

(b) **Rising urban poverty:** The rising urban poverty is one of the biggest challenges that the cities are facing. The rise in urban poverty can be attributed to factors like poor management, unemployment, inflation, migration and low development expenditure.

(c) **Issues of service delivery:** One of the major problems due to ever-increasing urbanization is the issues faced by governments in provision of services. The lack of infrastructure and high cost of provision of such facilities to far-flung areas of cities are impeding the delivery process.

(d) **Rising population:** Another major issue facing cities of Pakistan is the ever-growing population. The table presented below show an alarming situation of population growth in Pakistan by 2030.

Table Population in Major Cities by 2030

Major Cities	Population in 2030
Karachi	27993000
Lahore	14626000
Faisalabad	6192000
Rawalpindi	4149000
Multan	3025000
Gujranwala	3143000
Sargodha	1087000
Hyderabad	3005000
Peshawar	2778000
Quetta	2038000
Islamabad	3175000

Source: *Ministry of Planning, Government of Pakistan*

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(e) **Pollution:** The cities of Pakistan are generating and are getting affected by many environmental hazards. It is alarming to know that only 1% of the wastewater gets treated in Pakistan as the rest is dumped into rivers and streams through various drains. Further, only the 50% of the solid waste generated in cities is collected. The water supply lines in many areas of cities pass through sewers that contain industrial wastes like zinc, nickel, cadmium, lead, etc. The mixing of these wastes with water is resulting in many health problems.

(f) **Housing:** The urban areas are also facing shortage of houses. Due to this shortage and the increasing demand of houses, the prices and rents of houses have also been increased by many owners which are resulting in increasing urban slums. The examples of this trend can be witnessed in Karachi, Lahore and Faisalabad.

(g) **Crime:** The crime rate in cities is increasing due to the anonymity and impersonality that is a characteristic of such a setting. Many people migrate to urban areas in search of better life without recognizing that the current infrastructure of cities is not able to accommodate many of them. When the expectations of migrants with respect to better life are not fulfilled, the resultant frustration and deprivation can instigate them to aggression and criminal activities. A good example of this case can be Karachi where due to over-urbanization, many crimes like mobile snatching, robbery, murder, involvement in extremist groups and encroachment are a common issue. Further, due to high living cost and increased economic inequality in urban areas, migrants may resort to illegitimate means to survive. Further, migration from other parts of Pakistan to urban areas of Karachi has given rise to many inter-ethnic conflicts over economic resources.

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SOCIAL INTERACTION

Social interaction can be defined in the following ways:

"The general process whereby two or more persons are in meaningful contact as a result of which their behaviour is modified, however, slightly." **(Eldredge and Merrill)**

"Social interaction is the process by which people act and react in relation to one another." **(Macionis)**

Social interaction is a reciprocal process that occurs between people who hold statuses. Status, as defined by Macionis, is "*any position that a person occupies*" that can either be ascribed (by birth or involuntary) or achieved (voluntary). With each status, a single or multiple roles (expectations from a status) are attached.

Social Stratification

Macionis defines social stratification as a "*process by which society ranks categories of people in a hierarchy.*" Few other definitions are:

"Stratification is the structured ranking of entire groups of people that perpetuate unequal economic rewards and powers in a society." **(R.T. Schaefer)**

"Social stratification is the differential distribution of wealth, prestige, power, and privilege based on the ranking or statuses." **(J.M. Sheppard)**

"Social stratification is the division of society into permanent groups or categories linked with each other by relationship of superiority and subordination". **(Gilbert)**

Every society is stratified though the characteristics on which it is stratified vary; for example, societies can be stratified on the basis of power, caste, occupation, wealth, race, gender and class. Further, the process of stratification ensures continuation of status quo in a way that this inequality is maintained over generations. It is pertinent to mention here that stratification is not on the basis of individual differences rather it entails certain ranks and people simply carry out those expectations. This system is justified through beliefs; for example, in Indian society, it was believed that people are born in low caste because of the sins they committed in previous life. Social

stratification though can have few functions in society but many scholars consider it unfavourable. The two systems of stratification present in almost every society are discussed below.

CASTE AND CLASS SYSTEMS

A distinction is made between closed and open systems of stratification. Closed systems e.g. caste system, are based on rigid hierarchy and do not allow for much social mobility whereas open systems e.g. class system, are relatively achievement-based, allowing for greater social mobility.

1. Caste system

Almost every society has a caste system in one form or the other shaping a rigid structure that allows little mobility for its members. Caste system has its deep roots in Indian and Pakistani societies. Caste system can be defined as

"Social stratification based on ascription, or birth." **(Macionis)**

"A closed caste system is an arrangement of status relationships that prevents people from achieving higher status or social position than was incurred upon them at birth." **(C.H. Page)**

"A caste is an aggregate of persons whose share of obligations and privileges is fixed by birth sanctioned and supported by religion and magic."

Caste system is mostly considered a characteristic of agricultural societies. This system is maintained through strict adherence to one's social position and considering it natural. Such a system limits one's choice as far as profession or occupation is concerned. For example, the caste system in India was composed of five castes which were Brahamans, Kshatriya, Veshya, Shudra, and Dalits. Brahmans were the priests who held the responsibility of administering religious ceremonies, practices and services and were regarded as superior. Kshatriya were ranked second and were warriors. They were responsible for internal and external security. Veshya were involved in activities like business and agriculture. Shudra were responsible for developing crafts and were involved in activities like pottery. Dalits were considered untouchables and were involved in the petty and menial jobs.

Another characteristic that helps strengthening caste system is endogamy; marrying someone who is of the same caste. Endogamy is an important trait of caste system that helps inequalities to persist over generations. Caste system is also maintained by restricting mixing of people belonging to different castes. It is generally propagated that due to high interaction with people of lower castes, one's personal traits could get affected. Further, caste systems are strengthened by a system of beliefs which justify the unequal positions that people hold in society. Some examples of caste system include caste system of Pakistan which divides castes in three main types that are ashraaf (privileged), ajlaaf (mediocre status) and arzaal (lower status), apartheid in South Africa, estate system in United Kingdom and caste system of Japan.

Though caste system performs multiple functions like increasing in-group solidarity, social regulation and economic benefits, it results in many dysfunctions as well. One of the dysfunction of caste system is ethnocentrism which can become reason of conflict among castes. A lot of potential is wasted because of rigid hierarchy maintained by caste system which in the long run can hinder the development of a society. Caste system can result in in-group solidarity but a society that is made up of multiple castes can actually disintegrate because of the caste system. In contemporary era, the importance of caste system is reducing especially in urban areas due to increasing education, economic prosperity and mass media.

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2. Class system

Macionis defines class system as *"social stratification based on both birth and individual achievement"*. R.T. Schaefer defines class system as *"a social ranking based primarily on economic position in which achieved characteristics can influence social mobility."* Class systems are more flexible and less rigid than caste system as social mobility is possible in such systems. People who are born in poverty can improve their social status by gaining education and getting a respectable job. The determining characteristic of class system is its openness so that greater social mobility can keep a society dynamic. The central concept in class system is that of social class which has been defined in a number of ways. Some of the definitions are given below.

"Social class is a number of persons sharing a common position in the economic order."

(Ely Chinoy)

"Social classes are aggregates of individuals who have the same opportunities of acquiring goods, the same exhibited standard of living." ***(Max Weber)***

"A social class is that group of people who have similar income, wealth, power and influence."

(Brown)

"A group of people having more or less equal economic resources and indicating similar standard of living in a society". ***(Karl Marx)***

A six-fold classification of classes was presented by Warner which is summarized in the table given below. These classifications are upper-upper and lower-upper class, upper-middle and lower-middle class, and upper-lower and lower-lower class. Many other scholars have even presented nine-fold classification of class system.

Table: Six-fold Classification by Warner

Classification	Characteristics
Upper-Upper	This class comprises few members and enjoys highest socio-economic and political status.
Lower-Upper	This class holds similar occupations as those of upper-upper however they are yet not completely established in the upper cadre. They have recently acquired wealth and are in the process of establishing their prestige through conspicuous consumption.
Upper-Middle	They are relatively more in number as compared to upper classes. They are entrepreneurs, civil leaders, academicians and scientists by profession and are considered the intellectual backbone of society.
Lower-Middle	They are small entrepreneurs, investors, white-collar workers and small landowners. They are considered as the class who are highly motivated to change their social position.
Upper-Lower	This class includes blue-collar and semi-skilled workers. They might be involved in lower cadre administrative and clerical jobs. They are less motivated as compared to lower-middle class. In the words of R.K. Merton, they are Ritualists who accept legitimate means but reject the pursuit of wealth.
Lower-Lower	They represent the lower position in the hierarchy of society. They are unskilled, uneducated and are mostly involved in menial tasks. Their social, economic and health status is appalling.

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Determinants of Class System

C.H. Page has outlined following determinants of class system:

1. **Family prestige:** One of the important determinants of class system is prestige which is transferred by family from one generation to another.
2. **Occupation:** Occupation determines a person's social class in Pakistan. Certain occupations with less income but high social status can ease one's movement from lower to upper class e.g. civil bureaucracy
3. **Power:** Sociologists like Max Weber and C. Wright Mills consider power an important determinant of class system. People are often classified on the basis of power and authority that they hold. This is the reason that in societies like Pakistan, people are more likely to join occupations that are considered to have power and authority.
4. **Education:** Education facilitates social mobility to a greater extent. Apart from providing the individual with specialized skills suitable for professions, education generates etiquettes, social skills and interests that are particular to high culture.

Feudal System in Pakistan

Feudal system in Pakistan consists of landlords who possess vast acres of land. These lands are worked by tenants and peasants who live below the poverty line. In remote areas of Sindh and Balochistan, landlords are so powerful that they have established their personal prisons where their enemies and tenants are kept. The landlords gain their power from tremendous resources and manpower. Their resources enable them to exercise considerable influence over the executive and judicial administrators of their areas. Moreover, these feudal lords usually contest elections and make their way to parliament and provincial assemblies. Their power and presence in these legislative bodies enable them to hamper any legislation which might challenge the feudal system. Though most part of Pakistan has rid itself of feudal system, it still thrives in rural parts of Sindh and some parts of Southern Punjab.

A *zamindar* in the Indian subcontinent was a hereditary aristocrat. He held vast swathes of land. Moreover, he had complete control over his peasants from whom he collected taxes. Zamindar during Mughal era was part of the nobility (Metcalf, 1984). Emperor Akbar solidified and increased the power of Zamindars by granting them titles and lands (Acharya, n.d.). This practice became well entrenched during Mughal era. The British followed into the footsteps of Mughals by ensuring the survival of feudalism. Feudalism besides helping the British in revenue generation was also helpful in maintaining law and order. Feudalism was annihilated in India after the British departed. Moreover, Bangladesh abolished feudal system after its secession from Pakistan in 1971. Unfortunately, Pakistan failed to abolish the feudal system and it still haunts the development and prosperity of our country.

Reasons behind Strong Feudalism

1. Historical Roots

Feudalism thrives in Pakistan due to a number of reasons. The Muslim League, the party that laid the foundations of Pakistan, was entirely dominated by feudal lords. These feudal lords mostly belonged to Sindh and Punjab province of Pakistan. They had been quite active in protecting their interests since the inception of Pakistan. Sayeed (1968) writes in his book:

"Mian Iftikharuddin, Minister for Rehabilitation of Refugees in the West Punjab Government, came out with the revolutionary proposal that the only proper way of rehabilitating the refugees was through land reforms. He suggested breaking up the large estates in West Punjab with a view to distributing land among the refugees. This was turned down by the Provincial Government which was dominated by landlords like Iftikhar Hussain Khan Mamdot, Chief Minister Mian Mumtaz Muhammad Khan Daultana, Finance Minister, and Sardar Shaukat Hayat Khan, Minister for Revenue. Mian Iftikharuddin resigned when he found that the Provincial Ministry was not willing to take speedy measures to rehabilitate the refugees. He also complained that the central government could have intervened on his behalf to pressure the provincial government to undertake land reforms." (p. 266)

2. Land Reforms

Sincere land reforms have never been introduced in Pakistan. Though Ayub Khan and Zulfikar Ali Bhutto introduced land reforms, they failed to decrease the land inequality engendered by feudalism. Scholars have pointed out various reasons for the failure of these reforms.

Land reforms were introduced in Pakistan in 1959, 1972 and 1977; however, they were unsuccessful in attaining their objectives. This failure of reforms in 1959 was due to the fact that government had imposed the limitations of land possession on an individual rather than a family. The feudal lords escaped the law by finding its loopholes. Most of them transmitted their property to trustful relatives or their pseudonyms. The failure of these reforms can be gauged from the fact that only thirty-five percent of land declared in excess of the ceiling was taken over by the government. In 1972 the land taken over by the government was only 0.1 million acres. These land reforms were in no way different than the land reforms of 1959 as they suffered from the same defect. The land taken over from the feudal lords proved of little use to the recipient farmer because the land was chiefly uncultivated. Poor farmers had little means at their disposal for reaping the benefit of these endowments (Jilani, 1998). Another reason for the failure of land reforms introduced by Zulfikar Ali Bhutto was that Pakistan Peoples' Party was dominated by feudal lords; even Bhutto was himself a feudal lord. Keeping these contradictions in mind, it was quite certain that the land reforms introduced by Bhutto were never to be implemented in letter and spirit.

3. Political Power

Feudalism in Pakistan is nurtured by feudal lords who have remained a part of Pakistan's governments and administrations since its inception in 1947. In 1952 eighty percent of the legislators in Punjab belonged to Feudal families (Javid, 2012). Feudal lords remained quite powerful in Ayub era. Under the system of Basic Democracies, the headship of local union councils was dominated largely by the feudal lords. According to one study, sixty percent of West Pakistan's basic democrats were none other than powerful and rich feudal lords. (Ibid, 2012) The creation of People's Party sent waves of joy across the feudal lords of Pakistan. They entered Pakistan's People's Party in huge numbers. By 1972, People's Party was crowded by the most powerful feudal families of the country like Tiwanas, daultanas, Legharis, Gillanis and Qureshies, to mention a few. By 1974-1975, these feudal segments had entrenched themselves in Pakistan People's Party. Besides it, they had established their grip on the party at local and district levels. The progressive or left wing segment of the party was no longer able to influence it because they had been largely marginalized. Pakistan People's Party's election campaign for1977 elections showed that the Punjabi and Sindhi feudal lords had taken over the reins of the party. Most of the contestants of the party were feudal lords. Owing to the domination of People's Party by feudal

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lords, it was widely whispered that the party had actually turned into a clique for protecting the interests of the landed class. Pakistan People's Party proved to be a blessing in disguise for the landed class. It was because of this party that these feudal lords succeeded in establishing themselves in electoral politics. (Ibid, 2012)

Shafqat (1998) presents the representation of various groups in five elections from 1985 to 1997. The data reveals that feudal were the dominant class in the National Assembly of Pakistan. Moreover the federal cabinets formed as a result of these elections were also dominated by feudal lords. Shafqat (1998) laments that middle class was not adequately represented in the National Assembly. Besides it, the middle class was marginally represented in federal cabinets. He argues that feudal dominance in National Assembly has thwarted the nourishment of democracy in Pakistan. Owing to these reasons National Assembly of Pakistan has become a tool for the advancement of feudal interests.

Table: Social Class Background of NA Members (Shafqat, 1998)

	1985	1988	1990	1993	1997
Landlords & Tribal Leaders	157	156	106	129	126
Businessmen/Industrialists	54	20	38	37	39
Urban Professionals	18	9	46	26	32
Religious Leaders	6	15	11	8	3
Retired Military Officers	-	7	3	5	2
Others	3	-	3	3	2
Total	238	207	207	207	207

Present-day federal and provincial legislatures too continue to be dominated by feudal lords. The power and strength of these feudal lords can be gauged from the fact that no land reforms have been carried out in Pakistan since 1977.

Table: Composition of Cabinets (Shafqat, 1998)

Parliament Term	Feudals	Businessmen	Lawyers/ Professionals	Generals	Others	Total
M.K. Junejo (1985-88)	12	3	8	2	2	27
Benazir Bhutto (1988-90)	15	1	14	3	11	44
Nawaz Sharif (1990-93)	12	9	12	1	5	39
Benazir Bhutto (1993-96)	17	3	13	2	4	39
Nawaz Sharif (1997-99)	8	6	8	1	3	26

The landed elite even refuse to pay agricultural tax, let alone the land reforms in Pakistan. These landlords mostly belong to Southern Punjab and Sindh. Notable feudal families such as Khar, Jatoi, Gurmani, Hinjra and Qureshi continue to maintain their hold on the politics of South Punjab. Time and again, these families have succeeded in making their way to federal and provincial assemblies. Muzzafargarh, a district in South Punjab, reveals the grim situation of people living under feudalism. The poor district has the lowest rate of education in Punjab. Moreover, the

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poverty-stricken people of Muzzafargarh remain under the mercy of a handful feudal lords belonging to the families mentioned above. It is a pity that the right to education despite being enshrined in the constitution is practically denied to most of the people. The feudal in these areas fear that if their peasants or their children would receive education, they would no longer serve them (Naseem, 2014).

1. Personal Militias

Abundant resources allow feudal lords to possess private militias. These militias deter the people from revolting against the authority of the feudal lords. Because feudalism has thrived for many years in the rural areas of Pakistan, feudal lords have accumulated great power. This power is legitimized by strong customs and traditions. Customs and traditions are endowed with enough power and reverence to ensure the stability and continuity of feudalism. Numerous resources and traditional roots among the people enable feudal lords to gain access to the national and provincial legislatures of Pakistan.. The presence of feudal lords in the legislature grants them the required power to impede each and every measure which might curtail their power.

2. Debt Bondage

Feudalism is a bar to land reforms in Pakistan. Most of the Pakistan's population resides in rural areas. These people have been deprived of their just share in land holdings. They are forced to work as tenants on the lands of their feudal lords. The tenants working for the feudal lords are fed to extent of ensuring their physical existence. These tenants and their children are deprived of education and healthcare. It is because of extreme poverty and debt bondage that the tenants are forced to work for their feudal lords. Feudalists operating in rural areas of Pakistan are a parasitic entity who thrives on the labour of tenants. Tenants working on the land of feudal lords are caught in a worst circle of poverty. Extreme poverty leaves them with no option except selling their labour to the feudal lords.

Effects of Feudalism

Feudal lords in remote areas of Sindh, Balochistan and Southern Punjab have posed great obstacles to development in these areas. They do not allow industry to thrive there because industrialization could provide an alternate source of income to their tenants. This alternate source of income can loosen the grip of feudal lords on poor tenants. Moreover, feudal lords do not allow the establishment of educational institution in these areas. They pose hindrances to educational institution in their areas because these institutions would unshackle the tenants from slavery. Education amongst the people would bring awareness in them and they would challenge the hegemony of their feudal lords.

Present-day Sindh tells a gruesome tale of landlessness in our country. Big Sindhi landlords possess more than forty percent of the land. Quite contrarily, Punjabi landlords are much smaller than their Sindhi counterparts. On average a Punjabi landlord holds seven acres of land whereas a Sindhi lord own 28 acres. Under these circumstances, it would not be heartening to learn about the estimate of international labour organization that 1.7 million people in Pakistan are engaged in bonded labour. ILO estimates that 1.3 million people out of 1.7 million are the bonded *haris* in Sindh. Day by day the problem of bonded labour is aggravating in Sindh. These bonded labourers are kept as detainees along their families (Ali, n.d.).

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Floods in Sindh and Southern Punjab brought to light the grim realities of feudalism. Farooq Tariq, spokesman for the Labour Party of Pakistan, tells IRIN (2011) that:

> *"In a country where about half the workforce is engaged in agriculture, the key to improving lives is an end of feudalism by implementing effective land reforms. No one should own more than 12 acres [4.86 hectares] of agriculture land. Throughout Pakistan, millions of peasants are working on lands they do not own, giving between half and two-thirds of their crops to landlords. The poor peasants and landless agricultural workers are exploited in many ways. Workers often end up tied to the land, after taking a loan from a landowner and offering to pay it back by working. Sometimes whole families end up in this type of debt bondage, working to pay off a loan on which the interest keeps accumulating."*

Feudalism is a bar to the development of Pakistan. Feudalism deprives the people of good health, industrialization, education and freedom. It is because of these reasons that feudalism should be immediately abolished in Pakistan by carrying out effective land reforms. However, the access of feudal lords to the power centres has enabled them to perpetuate the system of feudalism. They have thwarted the presentation and enforcement of any move which might weaken their stranglehold over their resources.

Social Mobility

Social mobility is the movement of people from one social class to another. Some societies are closed and the degree of social mobility is low whereas some societies are relatively open and allow a greater degree of social mobility. Some of the definitions of social mobility are given below:

> *"A change in one's position in the social hierarchy."* **(Macionis)**
>
> *"Social mobility is a movement of individuals or groups from one position of a society's stratification system to another."* **(R.T. Schaefer)**
>
> *"Social mobility is a characteristic of industrial societies, in which people are free to move from status to status, both upward and downward, a change in social position."* **(L.A. Coser)**

Types of Social Mobility

Social mobility can be divided into following types:

(a) **Territorial mobility:** Territorial mobility involves moving from one place or area of residence to another. This mobility can be due to certain factors like search of employment, rigid traditions and looking for better facilities. Territorial mobility is increasing in Pakistan where the direction of mobility is from rural to urban areas.

(b) **Horizontal mobility:** Horizontal mobility refers to such a change in one's residence, profession, or any other trait that does not change his social status. For example, if a clerk employed in BS-14 is transferred to any other department on the same pay scale and responsibilities, his social status would more or less remain the same.

(c) **Vertical mobility:** Vertical mobility refers to either upward or downward change in the status of individual in the hierarchical system. For example, a person employed in BS-16 might get promoted to BS-17 which could be called as upward vertical mobility. If someone losses his job, his position in the hierarchy will decline and this would be called as downward vertical mobility.

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(d) **Intergenerational mobility:** Intergenerational mobility is the upward or downward social mobility of contemporary generation in relation to the preceding generation. For example, one's parents can be poor but he might become rich or vice versa.

(e) **Intra-generational mobility:** Intergenerational mobility is the upward or downward social mobility of a person during his life span.

(f) **Occupational mobility:** Occupational mobility can be defined as the change in one's occupation/profession. This change can be horizontal, vertical, intergenerational or intra-generational.

DETERMINANTS OF SOCIAL MOBILITY

Horton and Hunt have identified several determinants of social mobility which are clustered into two broader types that are structural factors and individual factors.

1. **Structural factors:** Horton and Hunt define the structural factors as "*those factors which determine the relative proportion of high-status positions to be filled and the ease of getting them.*" The structural factors can be summarized as:

   (i) **Occupational structure:** Occupational structure of any society is based on high- and low occupational positions" which are to be filled. The agricultural and extractive modes of production have more low-status positions as compared to higher ones. Therefore, the rate of mobility is lower in such societies. The industrial mode of production due to increased specialization have more high status positions therefore, the rate of mobility is higher.

   (ii) **Differential fertility:** One of the major determinants of social mobility is the fertility rate. People who are rich are less likely to have more children so their status continues over time. Further, the gap arising due to low population of rich and many high status jobs is filled by people from lower classes who are struggling to improve their social status.

   (iii) **Dual economy:** The dual economy model states that the market in developed countries is bifurcated representing two sectors. One sector pays high salaries and other benefits whereas the other pays low wage and fewer benefits. Upward social mobility then depends on getting a job in privileged sector.

   (iv) **Mobility aids and barriers:** Social mobility depends on the aids and barriers that are provided by the structure of society. Mobility aids can be in the form of scholarship positions for children who belong to lower class. Mobility barriers act in the form of public and private sector education system where people who study in the private sector are more likely to get advantageous positions than people studying in public schools.

2. **Individual factors:** The individual factors that determine social mobility are:

   (i) **Mobility oriented behavior:** The mobility oriented behavior includes getting education, developing work habits, and delaying gratification. Education can brighten one's chances towards upward social mobility. The modern information societies depend on the amount of information and knowledge that a person holds. Similarly work habits that are conducive to upward social mobility can help a person to achieve success. Delaying one's immediate needs in order to achieve some higher goal is one of the major determinants of social mobility.

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Another explanation of factors that impede upward social mobility is presented by value-stretch hypothesis which states that people might be motivated towards achieving valued goals however their demonstrated behaviour or chosen direction is at odds with the goals.

CULTURE OF POVERTY

Oscar Lewis, an American anthropologist, developed the concept of 'Culture of Poverty' in 1958 after case study of poor urban communities in Mexico and Puerto Rico. Lewis held that the culture of poverty characterizes few patterns of living that are transmitted from one generation to another. Individuals living in such communities feel insignificant, inferior, vulnerable and marginalized and hence they develop an attitude of "*living for the present*". Lewis argues that such sub-cultures are headed by women due to high divorce and abandonment of children by male members. The participation of these sub-cultures in the mainstream society gets lowered and this culture of poverty starts perpetuating itself, a manifestation of this can be more poverty. The perpetuation of such a culture affects the new born members of sub-culture as by the time they grow up, they have already accepted the norms and patterns of their subculture. They are less likely to look for opportunities and even take advantage of opportunities, if ever accessible.

DAVIS AND MOORE THESIS ON SOCIAL STRATIFICATION

Davis and Moore held that social stratification has many functions in society. They argue that certain social positions in society are highly advantageous promising many benefits. Due to high benefits associated with such positions, they require extensive expertise as a condition. The process of attaching higher rewards with certain social positions results in a system of competence, output and efficiency, which benefits the society as a whole.

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SOCIAL CONTROL

Human behaviour should be regulated so that men and women act according to the structured patterns of society. Social order could only be maintained if society devises a mechanism of rewards and punishments to control and regulate human behaviours and thoughts. Such mechanism is known as social control and can be defined as:

"Attempts by society to regulate people's thoughts and behaviour." **(Macionis)**

"All the means and processes whereby a group or society secures its members conformity to its expectations." **(Horton and Hunt)**

"Social control is the techniques and strategies for preventing deviant human behaviour in any society." **(R.T. Schaefer)**

"Social control is the pattern of pressure which society exerts to maintain order and establish rules." **(Ogburn and Nimkoff)**

MECHANISMS OF SOCIAL CONTROL

Different scholars have suggested various mechanisms of social control. Some of them are discussed below.

(a) **Karl Mannheim:** Mannheim considered two mechanisms of social control which he called direct social control and indirect social control. Direct social control is mostly maintained by primary groups such as family, relatives, peer group and teachers who directly control and regulate the behaviour of persons. Indirect social control is maintained by secondary groups through traditions and customs.

(b) **C.H. Cooley:** Cooley argued that social control operates at conscious and unconscious levels of individuals. The social institutions such as law and education compel individuals to act in accordance with the accepted rules of society whereas at unconscious level, social institutions, such as religion, maintain control over human behaviour.

(c) **Lumley:** Lumley considered two mechanisms of social control which he referred to as physical force method and human symbol method. In the physical force method,

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people are forced to behave according to set objectives of society. In the human symbol method, a person is socialized to behave according to the norms and values of society using customs, rituals, beliefs, language and traditions.

(d) **Hayes:** Hayes argued that social control is maintained through sanctions, socialization, and education. In the control through sanctions, people who act in conformity to the rules of society are rewarded whereas those who violate or deviate from the patterns of society are punished. In the control though socialization and education, people are socialized to internalize the norms and values of society.

(e) **Kimball Young:** Kimball considered two mechanisms of social control which were positive social control and negative social control. In positive social control, rewards and appreciation are used to regulate someone's behaviour. In negative social control, punishment and fear of stigmatization by society helps regulate someone's behaviour.

Formal and Informal Means of Social Control

1. Formal means of social control

The formal means of social control represent those institutions that are structured to ensure regulation and control on human behaviour. Such means are:

(i) **Education:** Education is one of the strongest means of social control, as in contemporary society, one spends his initial and some portion of later years in these settings. Education helps an individual to internalize the norms, values and ideologies of a society in addition to socializing him to behave according to the social roles.

(ii) **Law:** Law is one of the formal means of social control and in nation-states, it is considered the strongest means of social control. Law entails a general rule on behaviour that is enforced through sovereign political authority. Performing a deviant or criminal act can result in imprisonment or fine. Majority of the people due to threat of imprisonment abide by the rules and regulations of society. For example, after the law that wearing seat belts is compulsory while driving in Lahore and non-compliance would result in fine, people have started wearing seatbelts while driving.

2. Informal means of social control

The informal means of social control represent those primary institutions that ensure maintenance of behaviour at social level. Such means are:

Norms: Norms are the expectations of a society regarding appropriate behaviour. Norms are internalized by society at a very early age through institutions like family. The stigmatization by society in case of non-compliance to norms is a strong mechanism of ensuring social control.

Values: Values are culturally established standards to separate desirable from the undesirable. Values maintain social control by setting an evaluation criterion within the individuals.

Beliefs: Beliefs, either social or religious, are strong means of social control. Religious beliefs by emphasizing on the concept of supernatural ensure that any wrongdoing in this world, if not punished here, would result in punishment in the hereafter.

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Agents of Social Control

1. **Family**

   Family is the primary agent of social control. Family socializes an individual to accept the standards of society.

2. **State**

   State is the formal agent of social control that ensures regulation through legislation, police, armed forces and prisons.

3. **Education**

   Education is the formal agent of social control that ensures internalization of basic ideas, norms and values of society either through direct teaching or by the use of hidden curriculum.

4. **Neighbourhood**

   A neighbourhood is an informal agent of social control that ensures the continuation of mores by ostracizing and stigmatizing any member who violates the established patterns.

ANOMIE AND ALIENATION

The concept of anomie was given in 1897 by Emile Durkheim and can be defined as a state of normlessness. A state of anomie arises when there are contradictory sets of norms and values in any society. Durkheim argues that the rapid transition from traditional to modern society due to specialization and increasing division of labour created a confusion with respect to norms and values by increasing dysfunctional traits like impersonality and disengagement which resulted in anomic condition. One manifestation of anomic situation can be suicide.

Note: *The relation of anomie and suicide has been discussed in detail in social theorist portion (see Emile Durkheim)*

Alienation has been defined in a number of ways. Alienation, in the general sense, can be defined as "feelings that characterize losing control over one's social world." Marx defined it in relation to capitalist system and argued that alienation is a situation in which the creation of human labour appear as alien objects to its creators. Marx referred to this estrangement of the labour from the product of their labour as alienation. Seeman defines alienation as:

> *"A sense of powerlessness, isolation, and meaninglessness experienced by human beings when they are confronted with social institutions and conditions that they cannot control and consider oppressive".*

Similarly Mitchell defines it as a *"socio-psychological condition of individual which involves his estrangement from certain aspects of his social existence."*

Weber considered alienation to be a result of increasing rationality of society and argued that bureaucracies in rational societies have a tendency to result in alienation due to increasing impersonality. He considered alienation to be a situation in which human worldview based on tradition would be replaced by a worldview of rationality in which everything will be calculated on the basis of benefit that it could provide. This will result in increasing impersonality of social relations resulting in loss of integration. This loss of integration is alienation.

Note: *For more discussion on alienation, see Max Weber and Karl Marx in social theorists' portion*

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SOCIAL INTEGRATION

Social integration is based on the idea that society is composed of different units that are to be brought in harmony for proper functioning of society. One definition of social integration is given by Ogburn and Nimkoff. They state that "*social integration is a process of creating a single unit by joining different parts*." However, the concepts of assimilation and integration are different from each other. Assimilation considers homogeneity and emphasizes the mixture of cultures in such a way that no separate identity exists. Integration, on the other hand, is more pluralistic in approach and appreciates heterogeneity however emphasis is laid on devising means so that people can coexist together. One of the major issues faced by Pakistan is the lack of social integration as it is a multicultural and multiracial country. It is normally thought that the heterogeneity can lead towards social conflict or loss of integration. But, Voltaire argues that heterogeneity is an essential element for social integration. While living as an exile in England during 18th century, Voltaire said, "*If there were only one religion in England, there would be danger of tyranny; if two, they would cut each other's throats; but there are 30, and they live happily together in peace.*"

MEANS OF SOCIAL INTEGRATION IN PAKISTAN

Social integration can be achieved through following means

(a) Emphasizing shared identity
(b) Limiting ethnic politics
(c) Functional judicative process
(d) Limiting linguistic politics
(e) Striving for interfaith harmony
(f) Ending sectarianism
(g) Eradicating poverty
(h) Providing economic opportunities
(i) Ensuring provision of human rights
(j) Implementing non-discriminatory policies
(k) Making basic changes in curriculum
(l) Establishing a link between nature and diversity
(m) Taking religious scholars on board
(n) Promoting collective ceremonies at national level
(o) Ending institutional and structural segregation

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SOCIAL AND CULTURAL CHANGE AND SOCIAL POLICY

Hegel was right when he stated that the only constant is change. Society, its institutions, its culture and its relationships are all a subject to the process of change. The only distinction can be the rate and/or nature of change. Some societies change faster while others are resistant to change. Some changes are covert, taking a long time to manifest while others are overt. Social change can be defined as:

"Changes in the social structure and social relationships of a society." **(Horton and Hunt)**

"The transformation of culture and social institutions over time." **(Macionis)**

"The significant alteration over time in behaviours, patterns and culture, including norms and values" **(R.T. Schaefer)**

"Social change is a deviation from the past in the structure, organization and composition of social systems and in the structure and functions of society of which the social system is a part." **(W.E. Cole)**

Cultural change refers to the changes in culture of a society over time and can be defined as

"Change in the cultural of a society." **(Horton and Hunt)**

"Change in any branch of culture including art, science, technology, philosophy, etc. as well as changes in the forms and rules of social organization" **(K. Davis)**

"Cultural change is the modification or discontinuance of existing tried and tested procedures transmitted to us from the culture of the past, as well as the introduction of new procedures."

(Dressler and Caens)

CHARACTERISTICS OF SOCIAL CHANGE

Social change has following characteristics:

(a) Continuous: Society is always in a process of change. In contemporary societies, this process is more overt due to technological changes.

(b) Intentional and unintentional: Social change is both intentional and unintentional. In modern societies, governments design policies to eradicate patterns that they think are disrupting social order.

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(c) **Divisive:** Social change is controversial as one group might consider it beneficial whereas other(s) may consider it as dysfunctional. For example, the increasing number of old homes in Pakistan considered as functional by one group of thought who argue that such homes are the need of Pakistani society due to changing values. Others criticize them on the basis that such institutions cannot take over the role of family and hence efforts should be directed to bring the traditional values back in order.

(d) **Significant:** Some changes can be significant while others are often insignificant. For example, the ban on festival of *basant* was insignificant as people did not resist to it and accepted the change. Few changes are more significant as they affect some long established cultural patterns for example, the introduction of mobile phones which can have both positive and dysfunctional consequences for society. Another example can be the scheme of Punjab government to provide motorbikes to women for transportation however this was highly criticized by many segments of the society and the scheme failed to get executed. Manto, a famous storywriter once said, "*Our society allow woman to run a brothel, but it does not allow her to drive a horse cart*".

PROCESSES OF SOCIO-CULTURAL CHANGES

The processes of socio-cultural changes can be summarized as:

(a) **Invention:** Invention can be defined as finding something new that can either be a principle, material or object. Invention is one of the primary processes that direct socio-cultural changes. One of the major inventions of contemporary society is internet which has changed the dynamics of communication and relationships. Another example of invention can be in-vitro fertilization which has even changed the traditional concepts of motherhood and fatherhood.

(b) **Discovery:** Discovery can be defined as finding or better understanding some new dimension of reality that had previously been ignored. Discovery is one of the major causes of change in any society. After the discovery that women have sex-neutral pair of chromosomes and it is actually the male that has sex-determining chromosomes, declined the rate of divorce. Initially, women were blamed for giving birth to baby girls in patriarchal societies and this often resulted in either divorce or polygamy. However with this discovery, the trend is declining.

(c) **Diffusion:** Diffusion can be defined as the spread or mixing of cultural traits of one society in another through mediums like goods, people, and information. Diffusion is one of the major reasons for socio-cultural changes in contemporary societies due to the high rate of migration. For example, fast food restaurants and clothing present an example of cultural diffusion in Pakistan.

(d) **Social conflict:** Having roots in the theory of Marx, social conflict either in the form of racial conflict, gender conflict or class conflict has resulted in many social changes. For example, the gender conflict in Pakistan has resulted in legislation which now guarantees opportunities to women with respect to jobs and also hinders harassment at public as well as workplaces.

(e) **Idealism:** The proponents of idealism such as Plato, Hegel and Weber argue that the impetus to social change lies in the changing ideologies. The changes in ideas of people regarding any social pattern can give birth to social movements which can

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result in changing existing patterns. For example, after the judicial movement for restoration of Judges in Pakistan, judiciary emerged as an independent entity.

(f) **Demographic changes:** One of the major reasons for socio-cultural changes is the changing demographic patterns of a society. The increasing trend towards urbanization and rural-urban migration in Pakistan represents an example of this. Further, the increasing number of old age population in Pakistan has forced the government to do legislation and design policy measures to cater for this social change.

INHIBITIONS TO SOCIO-CULTURAL CHANGE IN PAKISTAN

The under-mentioned factors inhibit the process of socio-cultural change in Pakistan

(a) **Cultural inertia:** Cultural inertia can be defined as the tendency of people to continue traditional ways of living and thus being resistant to major changes. The rules, norms and values of a culture get so deeply entrenched in the social fabric of society that no space is left for new patterns. Some patterns of a culture have a fundamental value for the people adhering to it and that value is often considered as an end in itself.

(b) **Isolation:** Many of the rural areas in Pakistan are isolated and are not aware of new technological advancements. They are less likely to adapt to any new change.

(c) **Traditionalism:** Many people in Pakistan believe in traditionalism, and favour the patterns of their ancestors. Such patterns are replicated over generations and are less likely to get changed.

(d) **Education:** The low literacy rate in Pakistan is another barrier to socio-cultural change. Education, apart from providing specialized skills, is a way of changing ideas, beliefs and patterns of living.

(e) **Rigid Social Structure:** Pakistan is a highly regulated society where all elements of culture are highly interdependent. Due to this interdependency, people are less likely to change their patterns due to chaos and instability that will arise as a consequence of such changes.

(f) **Ethnocentrism:** A large number of people in Pakistan are ethnocentric and they believe in the superiority of their culture over others'. The patterns are less likely to change when people consider them sufficient for their present needs. Many people in rural areas are less likely to adopt new changes as they think such changes are actually not required.

(g) **Propaganda:** Propaganda is another tool which inhibits the socio-cultural changes in Pakistan. For example, many people in rural and even urban areas are less likely to accept birth control procedures and vaccines such as anti-polio vaccination because they consider it as a Western conspiracy against Muslims.

(h) **Poverty and culture of poverty:** Poverty is another major cause impeding socio-cultural change in Pakistan. Many people are ready to accept change but lacking basic resources like education and finance inhibits them to adopt new means. Culture of poverty also inhibits change as people after living in poverty for longer duration accept that change is not possible and get accustomed to their previous patterns.

(i) **Endogamy and caste:** Some cultural practices like endogamy and importance of caste are impeding socio-cultural changes in Pakistan. Due to endogamy, people continue with the same patterns and pass them on to the succeeding generations.

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(j) **Pressure groups:** Various pressure groups like religious parties in Pakistan exert strong influence on decision-making of the government that impedes socio-cultural changes. For example, the decision of providing women with motorbikes was heavily criticized by religious groups in Pakistan.

(k) **Negative consequences of change:** People become resistant to change when they witness the negative consequences and dysfunctions that arise as a result of changes in society. For example, the declining tradition of respecting parents has resulted in creation of institutions like old homes which are considered detrimental to the institution of family.

(l) **Compatibility of change with existing patterns:** People are less likely to accept changes that are not compatible with the existing patterns. For example, people in Pakistan consider birth control measures as anti-Islam because they believe that Allah is the one who has taken the responsibility of providing food. Intervening in the process of birth due to the consideration that one would not be able to fulfil needs of the new member is actually challenging the promise of Allah.

How industrialization, modernization, urbanization and communication have affected social change?

The best way to answer this question is by considering the thoughts of various social theorists who came up with explanations of these processes and their effects on society.

(a) **Thoughts of Peter Berger:** Peter L. Berger argued that modernization can be understood by considering the following changes that it has brought in society. The first change that modernization has resulted in is the decline of closely knit traditional communities. In the words of Berger, "*The progressive weakening, if not destruction, of the ... relatively cohesive communities in which human beings have found solidarity and meaning throughout most of history.*" The second dimension that Berger points out is individualism. With the decline of tradition, people have become individualistic referring only to their personal needs rather than those of the whole. Thirdly, societies have become diversified because of modernization which can be both functional as well as dysfunctional. The fourth dimension that Berger refers to is temporal awareness. People in modern societies are more aware of importance of time as rationality emphasizes that even time is money.

(b) **Demographic transition theory:** The demographic transition theory argues that one of the likely consequences of industrialization was a rapid increase in population. Due to industrialization, health facilities got better and the death rate declined due to such development.

(c) **Ferdinand Tonnies:** Tonnies differentiated between two types of communities that were Gemeinschaft and Gesselschaft. The former represented a social organization or community based on kinship and tradition whereas the latter referred to social organization based on self-interest. Tonnies argued that urbanization has resulted in Gesselschaft way of life where personal orientation has been replaced by impersonal orientation and relations have been transformed into secondary relations based on interests.

(d) **George Simmel:** Simmel also gave a theory to understand the likely consequences of urbanization. He argued that urbanization has resulted in a way of life that is based

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on blasé attitude or attitude of detachment." Such an attitude develops because of increased stimulations in the form of people, events and objects witnessed in urban areas. In order to remain focused, people develop such attitude which helps them to ignore most of what happens around them.

(e) **Emile Durkheim:** Emile Durkheim was concerned with the changing order brought about by industrialization during his period and was interested to suggest ways that can bring stability in society. Durkheim argued that rural life was characterized by mechanical solidarity with little or no division of labour as everyone was performing similar functions. He considered solidarity arising out of this sameness as mechanical solidarity. With industrialization and consequently urbanization as a result of it, division of labour got intensified which resulted in breakdown of traditional norms and values that had guided people in the past. Such transformations created a situation of anomie. Durkheim argued that the increased division of labour in a shorter while will create another type of solidarity which he called as organic solidarity. This solidarity will have its roots in the differences rather than similarities. For example, due to multitude of professions, people will become dependent on one another and this will result in organic solidarity. The gap between individual and larger society in organic societies would be abridged by smaller groups and associations.

Note: *For more discussion on likely changes due to aforementioned processes, please see community in preceding section and Karl Marx, Max Weber, and Talcott Parsons in Social Theorists portion.*

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PUBLIC OPINION

Public opinion can be defined as:

"Opinion held by private persons which governments find it prudent to heed." **(V.O. Key)**

→ *"Public opinion consists of the views of the members of a public on a certain issue."*

(Wallace and Wallace)

FORMATION OF PUBLIC OPINION

The formation of public opinion entails mobilization to achieve any social or political goal by organizing the masses. This brings mobilization as a prerequisite for the formation of public opinion and consequently participation in any social and/or political action. Mobilization is the process by which social/political actors (political parties, civil society activists and candidates) stimulate public opinion for participation in social/political action. Propaganda theorists consider providing information and motivation to public as a precondition for shaping public opinion through different strategies and campaign efforts. The network-based approaches suggest the importance of networks and organizations in shaping public opinion. Many others consider formation of public opinion as a function of a strong subjective identification with a particular identity reinforced by organizational or individual ties, and argue that public opinion results due to the alignment of identity with the issue.

Discontentment with an existing phenomenon or situation can also shape public opinion. For example, when discontent within a public rises due to poor performance of a democratic political system that rests on the support of its citizens, the consequence is increased possibility for radical political activism altering the social and political system. The transformation of political dissatisfaction into political activism is more probable when political discontent arises among an immense number of citizens who feel/start feeling that they need to participate influentially in political affairs. Some of the other factors that play their role in formation of public opinion are:

(a) **Social environment:** Social environment is one of the factors that shape public opinion. People are affected by what others think about any issue. If the social environment of a person is thinking about an issue as lamentable, he too would think

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the same. In this sense, primary groups and reference groups play a major role in shaping public opinion.

(b) **Mass media:** Mass media is another important tool for formation of public opinion. Due to continuous interaction with mass media either radio, television, newspaper, and internet, people learn about the mainstream attitudes and values.

(c) **Interests groups:** Various interest groups are influential in shaping public opinion due to their mobilization strategies like advertising and networking. Such groups may shape public opinion by giving an impression that the issue is being considered as important by everyone.

(d) **Opinion leaders:** Opinion leaders play an important role in sensitizing individuals regarding some particular issue and thereby creating public opinion. This is often achieved by using slogans and symbols that are widely recognized by people of a particular society. The opinion leader may use strategies like impressive generalities (such as social justice) and/or presenting himself to be simple and sympathetic. For example, Imran Khan during the past few years has influenced public opinion on the issue of dynastic politics.

(e) **Educational institutions:** Educational institutions play an important role in shaping public opinion. Much of the opinions that we hold regarding various issues are actually shaped by the curriculum that we have been studying. The educational institutions using a hidden curriculum inculcate the ideology of State in the consciousness of public.

(f) **Government and state:** State or government using its propaganda tools shape public opinion easily by stressing certain symbols or promoting certain ideologies. For example, after the APS attack in Peshawar, public opinion was shaped against Taliban.

OPINION LEADER

An opinion leader can either be a politician, journalist, academician, religious scholar, movies star, sportsman, social worker, or a local community leader who has the ability to influence and shape public opinion on particular issues. The characteristics of opinion leaders can be summarized as follows:

(a) **Considered to be credible:** Opinion leaders are persuasive and influential as they have a strong credibility that is widely recognized by people.

(b) **Expert:** The opinion leaders are able to influence people as they are recognized as experts on certain issues that they are addressing. For example, the opinion of a physician who is talking about the poor health reforms of government would be most likely to be considered as true.

(c) **Sincere:** As opinion leaders give their advice without any direct economic benefit, they are considered sincere.

(d) **Innovative:** Opinion leaders are considered innovative as they present an issue in a way that strikes the public consciousness.

(e) **Sociable:** Opinion leaders are more sociable. Due to their high level of interaction with the general public, their opinion is valued.

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(f) **Simple:** The opinion leaders present themselves as simple and sympathetic in order to align themselves with the public.

(g) **Knowledgeable:** The opinion leaders are considered knowledgeable especially in the domain in which they are influencing public opinion.

(h) **Communication:** Opinion leaders have excellent verbal and non-verbal communication skills. They are excellent orators and brilliant writers who can sway public opinion.

(i) **Compassion:** Opinion leaders are considered compassionate and sensitive to the needs of people.

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SOCIAL INSTITUTIONS

Social institutions can be defined as:

"The major spheres of social life or societal subsystems organized to meet human needs." **(Macionis)**

"A system of norms to achieve some goal or activity that people feel is important ... or an organized cluster of folkways and mores centered around a major human activity ... or the organized system of ideas and behaviour ... or an organized system of social relationships which embodies certain common values and procedures and meets certain basic needs of the society." **(Horton and Hunt)**

"An organized, patterned system of social relationships that exists to meet the human needs." **(Cohen and Orbuch)**

"Organized patterns of beliefs and behaviour centered on basic social needs." **(R.T. Schaefer)**

PROCESS OF INSTITUTIONALIZATION

Institutions can be planned as well as unplanned. Mostly, institutions are unplanned arising out of the necessity of man. Throughout history, humans have looked and searched for different ways to solve their issues. These issues were mostly centreed on looking for food, sex and protection. Whenever a solution was found, it was repeated over and again and this repetition created a standardized way of life which was supported through sanctions. For example, in hunting and gathering societies, men used to hunt whereas women mostly stayed at homes as they used to get pregnant and had to take care of their newborn. With the passage of time, these roles were standardized and strengthened through sanctions. In Pakistani society, for example, a woman who leaves her children at a daycare centre to go for a job is often criticized by her relatives. Horton and Hunt define institutionalization as "*establishment of definite norms which assign status positions and role functions for behaviour. Institutionalization involves replacement of spontaneous or experimental behaviour with behaviour which is expected, patterned, regular and predictable.*" For example, scuffle at a public place represents non-institutionalized behaviour but the same behaviour in a professional wrestling ring is institutionalized. To get institutionalized, it is necessary for social relationships to be centered on defined statuses and their attached roles and the widespread acceptance of such

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statuses and roles. For example, in Pakistan, live-in partners represent non-institutionalized patterns as they do not have social acceptance.

Many conflict theorists argue that the process of institutionalization is actually directed by the interest of the elite and powerful segments of society. For example, the institutionalization of family was beneficial to the capitalists so that women can take care of children at home and men could be freed from this responsibility so that they could work for longer hours in factories. Similarly, corporations got institutionalized easily as compared to labour unions because corporations were a tool for profit generation. Similarly, laws are institutionalized because they serve the interests of the powerful and deviant behaviours such as challenging authorities are non-institutionalized because they hinder the interest of powerful.

Roles once institutionalized limit one's choices by providing a definite set of behavioural expectations. For example, a judge in Pakistan is stressed to limit his interaction with others as such interactions might affect his decisions.

Characteristics of Institutions

Cohen and Orbuch have outlined following six characteristics of social institutions:

(a) **Satisfaction of social needs:** The primary objective of any social institution is the satisfaction of certain needs which require performing multiplicity of functions.

(b) **Embodying ultimate values:** Every institution personifies certain ultimate values that are shared by its members. For example, the values found within family are respect, sharing and security.

(c) **Relatively permanent:** Social institutions, though subject to change, are relatively permanent. The behavioural patterns established become customs which are strengthened by sanctions.

(d) **Interrelated:** Social institutions of a particular society are interrelated as change in one can induce changes in others.

(e) **Independent:** Though institutions are interdependent, they are also independent in the sense that each institution is structured around organized set of norms, beliefs, values, statuses, roles, associations and organizations.

(f) **Acceptance of ideas:** The ideology or ideas of any institution are accepted by the majority of the members regardless of whether people actually follow it or not. For example, one of religious instructions is to help the poor. We all accept this instruction but very few of us actually follow it.

Social institutions can have many manifest functions, latent functions and even dysfunctions.

Note: *For a detailed discussion on these terms, see the succeeding section on Sociological Perspectives.*

Functions of Social Institutions

The major social institutions of any society are family, politics, economy, religion and education. The functions of these institutions are discussed below and are summarized in the table presented below.

Table: Social Institutions and their Functions

Social Institutions	Functions
Family	Reproduction Protection Socialization Regulation of sexual behaviour Affection Companionship Social status Social control Religious socialization Healthcare
Politics	Maintaining order Distributing power Setting agenda/societal direction Achieving collective opinion Guaranteeing freedom Social mobility Making decisions Ensuring security Accommodation Integration
Economy	Production Distribution Social mobility Consumption Economic equality
Religion	Purpose of life Benevolence Equality Values Social control Integration Social welfare Tolerance
Education	Socialization Innovation Integration Social placement Social control

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FAMILY

Family can be defined as

"*A social institution, found in all societies, that unites people in cooperative groups to oversee the bearing and raising of children.*" **(*Macionis*)**

"*A kinship grouping which provides for the bearing of children and certain other human needs.*" **(*Horton and Hunt*)**

"*A set of people related by blood, marriage or adoption who share the primary responsibility for reproduction and caring of members of society.*" **(*R.T. Schaefer*)**

There are many types of families however they can be divided into two broad types that are extended and nuclear families. Macionis defines extended and nuclear families as: "*Extended family is a family unit that includes parents and children as well as other kin. Nuclear family is a family unit composed of one or two parents and their children.*"

IMPORTANT CONCEPTS RELATED TO THE INSTITUTION OF FAMILY

The following concepts are related to the institution of family and are defined by Macionis as:

(a) **Marriage:** "*a legal relationship usually involving economic cooperation, sexual activity and childbearing.*"

(b) **Endogamy:** "*marriage between people of the same social category.*"

(c) **Exogamy:** "*marriage between people of different social categories.*"

(d) **Monogamy:** "*marriage that unites two partners.*"

(e) **Polygamy:** "*marriage that unites a person with two or more spouses.*"

(f) **Polygyny:** "*marriage that unites one man with two or more women.*"

(g) **Polyandry:** "*marriage that unites one woman with two or more men.*"

(h) **Patrilocality:** "*a residential pattern in which a married couple lives with or near the husband's family.*"

(i) **Matrilocality:** "*a residential pattern in which a married couple lives with or near the wife's family.*"

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(j) **Neolocality:** *"a residential pattern in which a married couple lives apart from both sets of parents."*

(k) **Descent:** *"the system by which members of a society trace kinship over generations."*

(l) **Patrilineal descent:** *"system tracing kinship through men."*

(m) **Matrilineal descent:** *"system tracing kinship through women."*

(n) **Bilateral descent:** *"system tracing kinship through both men and women."*

(o) **Homogamy:** *"marriage between people with the same social characteristics."*

(p) **Infidelity:** *"sexual activity outside one's marriage."*

(q) **Blended families:** *"Composed of children and some combination of biological parents and step-parents."*

(r) **Patriarchy:** *"a social organization dominated by men."*

(s) **Matriarchy:** *"a social organization dominated by women."*

FUNCTIONS OF FAMILY

(a) **Socialization:** One of the primary functions of family is socialization that is helping the members of society to internalize the rules, norms and values of society.

(b) **Sexual activity and regulation:** Another important function of family is reproduction that is essential for the continuity of human race. Family also regulates sexual activity by allowing and inhibiting sexual activities among certain relatives.

(c) **Protection:** Family is responsible for protecting its members especially infants who are dependent on parents for a longer span of their life.

(d) **Providing support:** Family is responsible for providing emotional as well as financial support to its members.

(e) **Social control:** Family is an agent of social control as majority of the people does not get involved in deviant behaviour by considering the effect that it would have on their families.

(f) **Social Placement:** Family determines our position in the larger social structure by providing us with ascribed statuses such as race, caste and ethnicity that even affect our achieved statuses.

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RELIGION

Religion can be defined as:

→ *"A social institution involving beliefs and practices based upon a conception of sacred."*

(Macionis)

"Religions involve a set of symbols, invoking feelings of reverence or awe and are linked to rituals or ceremonials engaged in by a community of believers." **(Giddens)**

"Religion is a unified system of beliefs and practices relative to sacred things." **(R.T. Schaefer)**

"Religion is an institution of shared beliefs as a response to forces that they cannot understand rationally and that they believe give ultimate meanings to their lives."

TYPES OF RELIGION

(a) **Monotheistic:** Monotheistic religions are those that believe in one God.

(b) **Polytheistic:** Polytheistic religions are those that believe in several gods.

(c) **Primitive:** Primitive religions are those that believe in the spirits and/or elements of nature.

FUNCTIONS OF RELIGION

Durkheim gave following three important functions of religion:

(a) **Gives meaning and purpose:** Religion as an important social institution provides meaning and purpose in life. For example, people might feel dissatisfied if there would have been no concept of life after death.

(b) **Social control:** Religion is one of the primary agents to ensure social control. People obey rules and regulations because of the fear of punishment in the hereafter.

(c) **Social solidarity:** Religion promotes unity and solidarity among people by providing shared beliefs, values, symbols and norms.

Some other functions can be:

(i) **Strengthens relationship:** Religion strengthens marital relationships by placing a religious and moral value on it.

(ii) **Comfort:** Religion provides its members with a sense of comfort while they are perplexed.

(iii) **Removes frustration:** Religion removes frustration in people arising out of social inequalities by promising a better life in the afterworld.

(iv) **Compassionate:** All religions of the world guide their members to become compassionate and treat everyone as part of a single human race.

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EDUCATION

Education can be defined as:

"The social institution through which society provides its members with important knowledge, including basic facts, job skills, and cultural norms and values." **(Macionis)**

"Education is the deliberate, formal transfer of knowledge, skills and values from one person or group to another." **(L.A. Coser)**

FUNCTIONS OF EDUCATION

(a) **Socialization:** Education helps to socialize members of the society by teaching basic norms and values of society in addition to language, basic skills and specialized knowledge. The cultural symbols, roles and other rituals are taught to students in schools.

(b) **Cultural innovation:** Education helps members of society to become innovative and direct new inventions and discoveries. These inventions and discoveries result in many socio-cultural changes that benefit society as a whole. Further, the body of knowledge generated by members can help to eliminate many cultural patterns that are dysfunctional for the society.

(c) **Social integration:** Education helps integrate members of the society by emphasizing shared symbols and values. Further, educational associations contain heterogeneous populations and so their interaction can result in cultural diffusion.

(d) **Social Placement:** Education helps to place members of the society in various productive jobs thereby increasing upward social mobility.

(e) **Social Capital:** Education helps a person to develop his social capital while studying at various educational associations which can provide valuable professional resource.

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POLITICS

Politics can be defined as

→ *"The social institution that distributes power, set a society's goals, and makes decisions."*

(Macionis)

"The norms and organizations by which power is distributed, society is governed and the rules of daily life are enforced." ***(L.A. Coser)***

"The social institution that relies on a recognized set of procedures for implementing and achieving the goals of a group." ***(R.T. Schaefer)***

Concepts Relevant to Politics

The following concepts are relevant to the study of politics as an institution and are defined by Macionis as:

(a) **Power:** *"The ability to achieve desired ends despite resistance from others."*

(b) **Authority:** *"Power that people perceive as legitimate rather than coercive."*

(c) **Monarchy:** *"Political system in which a single family rules from generation to generation."*

(d) **Democracy:** *"Political system that gives power to the people as a whole."*

(e) **Authoritarianism:** *"Political system that denies the people participation in government."*

(f) **Totalitarianism:** *"Highly centralized political system that extensively regulates people's lives."*

Functions of Politics

(a) **Social order:** Politics ensure social control and order in society by implementing laws and resolving disputes through judicative system.

(b) **Integration:** The institution of politics ensures that society remains integrated. The state often employs various violent and non-violent means to ensure integration.

(c) **Institutionalization:** The norms and values that are too significant in a society become institutionalized in the form of laws.

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ECONOMY

Economy can be defined as:

"The social institution that organizes a society's production, distribution and consumption of goods and services." **(Macionis)**

"The economy is the institution that specializes in the production and exchange of goods and services to satisfy the wants and needs of consumers." **(L.A. Coser)**

"The social institution, through which goods and services are produced, distributed and consumed." **(R.T. Schaefer)**

CONCEPTS RELEVANT TO ECONOMY

The following concepts are relevant to the study of economy and are defined by Macionis as:

(a) **Primary sector:** *"Part of the economy that draws raw material from the natural environment."*

(b) **Secondary sector:** *"Part of the economy that transforms raw materials into manufactured goods."*

(c) **Tertiary sector:** *"Part of the economy that involves services rather than goods."*

(d) **Global economy:** *"Economic activity that crosses national borders."*

(e) **Capitalism:** *"An economic system in which natural resources and the means of producing goods and services are privately owned."*

(f) **Socialism:** *"An economic system in which natural resources and the means of producing goods and services are collectively owned."*

(g) **Communism:** *"Hypothetical economic and political system in which all members of society are socially equal."*

(h) **State capitalism:** *"An economic and political system in which companies are privately owned but cooperate closely with the government."*

(i) **Primary labour market:** *"Jobs that provide extensive benefits to workers."*

(j) **Secondary labour market:** *"Jobs that provide minimal benefits to workers."*

(k) **Underground economy:** *"Economic activity involving income not reported to the government as required by law."*

(l) **Corporations:** *"An organization with a legal existence, including rights and liabilities, separate from that of its members."*

(m) **Monopoly:** *"The domination of market by a single producer."*

(n) **Oligopoly:** *"The domination of market by a few producers."*

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PART II
SOCIOLOGICAL THEORIES/PERSPECTIVES

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SOCIOLOGICAL PERSPECTIVES

INTRODUCTION

Macionis defines sociology as the "*systematic study of society*". Sociology is the systematic study of social life, social relationships, groups and patterns of behaviour. C. Wright Mills, a prominent sociologist, presented the concept of sociological imagination to study society. Sociological imagination simply means to look at the daily routines or activities of social life by rejecting the conventional or usual thinking about it and looking at it from a new perspective. Peter Berger, on the same lines, argues that many of the things that we take for granted are different in reality as the way we see things can be different from what they really are. He endorsed that the study of society requires having a sociological perspective that is a way of looking at the world keeping in view the relationship between individuals and the broader societal structures. Peter Berger defined the three goals of sociological perspectives as "*looking for general in the particular, looking for strange patterns in the familiar environment, and looking for social influence in individual life.*"

The first goal refers to identifying the general patterns in a specific group. For example, you are conducting research on first-year university students who are abusing substance. Your results show that majority of them were belonging to broken families. You have identified a general pattern in a particular group. This goal of sociological perspective is guided by the assumption that like the natural world, our social world also operates on certain patterns.

The second goal entails looking for strange patterns in the world that we take for granted. If someone asks you about your views on marriage, you might answer that marriage deals with emotional support, cooperation and reproduction. However, we tend to ignore many other aspects of marriage. For example, marriage is creating inequality in society as many societies prefer endogamy. When people of the same social status marry, their social privileges are accumulated which can increase the disparity or the gap between the rich and the poor.

The third goal of social perspectives deals with considering the influence of society in our decision-making processes. The members of society consider that they make decisions using their free will but sociologists argue that many of our decisions are guided by the social context. For example, choosing a university, choosing a partner, or choosing a particular profession seem like a personal decision but we ignore the social context that influence us to make these decisions. A

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classic illustration of this can be provided by the study of Suicide by Emile Durkheim who argued that suicide seems like a personal decision however the external social forces are at work which provides the stimulus for this act

Note: *For more details on this, see Emile Durkheim and his theory of suicide in the Theorist portion).*

"Sociological perspectives are the framework that generates theories to explain the operation of social world, its structure, and the relationship that the structure has with individuals. Theories are a set of interrelated facts that facilitates us to explain some phenomenon. For example, let us assume that we have to explain phenomenon of rise in crime in some area. Consider the under-given statement

> *"Unemployment can result in poverty which makes it difficult for people to fulfill their daily needs making them deprived. This deprivation can loosen the norms that are regulating individuals. The loss of norms can make people to adopt different deviant means to achieve their goals which increases the rate of crime."*

In the above statement, many independent facts like unemployment, poverty, deprivation, and loss of norms have been interrelated to explain the phenomenon of crime. This is what a theory does. Broadly, sociological perspectives can be divided into two types that are, macro level and micro level perspectives. The macro level perspectives argue how broad structural aspects of society influence our social world. The micro level perspectives argue that how individuals construct and can affect the structural aspects of society in their interactions. The three main sociological perspectives that help us build theories on various social phenomena are:

1. Structural functionalism (macro level)
2. Social conflict (macro level)
3. Symbolic interactionism (micro level)

1. Structural Functionalism

Structural functionalism draws heavily from the doctrine of organicism. Organicism is an approach stating that human body is an organism having a structure which is composed of different parts. The parts are interdependent and the human body is stable because each part is contributing to the functioning of the whole. Building on this assumption, structural functionalism perspective as defined by Macionis is:

> *"A framework for building theory that sees society as a stable system of different interrelated parts that are working together for solidarity and stability of society".*

This perspective is largely based on the working of August Çomté, Emile Durkheim, Herbert Spencer, and Talcott Parsons. The parts of society can be defined as the institutions of society which are family, politics, economy, health, education and religion. Social institutions can be defined as *"the systems of society that are structured to fulfill some function(s)."*

This perspective further stresses that the functioning of the parts is interconnected as the change in one can direct changes in other parts as well. For example, the function of family is to socialize children. If family fails to perform this function, the children might turn up to become deviant/criminals. This will affect the functioning of politics as the government will have to take special measures to counter this challenge. Similarly with the increase of double-earning parents in Pakistan, an increase in daycare systems have been observed which are performing the function that previously parents used to perform. The institutions are governed by a social structure which can be defined as *"the ordered and stable patterns of behaviour that provide members of a society with a*

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particular context to behave in a specific situation." For example, students, as soon as they enter class room, change their behaviour totally. They start behaving in a way that is expected by the social structure of a class room. Structural functionalism analyzes the patterns of society in terms of their functions which can be defined as the *favourable outcomes that contribute to the stability of society.* Robert K. Merton developed this concept further and argued that functions can be of two types that are, manifest functions and latent functions. The former refers to "*intended, deliberate, anticipated and recognized outcomes of any pattern* and the later refers *to unintended, involuntary, unanticipated and unrecognized outcomes of any pattern.*"

Merton further added another dimension which he referred to as dysfunctions which can be defined as "*outcomes of any pattern that can create disorder.*" For example, university can be analyzed in terms of its manifest functions, latent functions, and dysfunctions. The manifest function of a university is to equip people with information and knowledge that can help them adjust in the competitive market; the latent function is providing them an avenue to develop their social capital and choosing marital partners, and the dysfunction can be strengthening of stereotypes through hidden curriculum. Structural functionalists also emphasize that a dysfunction though cannot have a manifest function but can have a latent function. For example, crime performs a latent function by creating employment opportunities. Similarly, outbreak of a disease can force a government to implement health reforms in a society.

Criticism: Structural functionalist perspective has been criticized for not considering the structural contradictions, conflicts and social change as it overemphasizes society as orderly and stable. It has also been criticized for considering individuals as pawns of a social game who are being dictated by the external forces. Another major critique on this perspective is that it considers the effect of any pattern as the cause of that pattern which is a fallacy. Scholars refer to this as teleological fallacy that is, explaining the cause of something after the effects have been demonstrated.

2. Social Conflict

Social conflict perspective, like structural functionalism, is a macro level perspective considering society to be composed of various parts. However unlike structural functionalism, it considers these parts to be in a state of conflict and competition rather than stability and solidarity. Conflict perspective assumes society to be composed of binary opposites for example, rich vs. poor, white vs. other races, men vs. women, powerful vs. powerless, who are in a constant state of opposition where one category is benefitting at the expense of the other. Macionis defines conflict perspective as:

> *"A framework for building theory that sees society as an arena of inequality that generates conflict and change".*

Conflict perspective analyzes any social pattern by looking at how elements like gender, race, age, class, caste and ethnicity are leading to unequal distribution of wealth, income, prestige, power and privileges. Similarly, they also study how people having advantage in terms of power and resources shape social structure and benefit from such arrangement. For example, wealth is transferred from one generation to the other. This means that children of rich people will have better opportunities with respect to education which would earn them better social positions as compared to the children of the poor.

Conflict perspective gained strength from the works of Karl Marx who argued that because of industrialization, two classes have emerged in the historical phase of capitalism. These classes are

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bourgeoisie and proletariat where bourgeoisie own the means of production like factories and the latter do not own the means of production and work for the bourgeoisie for wages. Marx argues that workers are the source of all value that is the profit however the bourgeoisie appropriates all the profit and the workers just get a minimum wage. These social arrangements are justified by values like hard work, remunerations in the afterlife and personal competence.

Conflict perspective can be better understood by considering the example of water pollution. One of the major sources of water pollution is draining factory residue in ground water rather than processing it. Majority of the people who suffer because of this pollution are the poor who use ground or tap water for drinking. The factory owners just to save some money and swell their profits are involved in such activities but the people who are facing the cost of it are none other than the poor people.

Many strands of conflict perspective like feminism analyze social inequality in relation to gender. They argue that societies having patriarchy favour men over women in every domain whether it is economic, social or political arena. Men in patriarchal societies have control over all the valued resources and women are dominated because of such control. An example can be socializing women in such a way that they do not demand their share in property.

Criticism

Social conflict perspective has been criticized for considering individuals as pawns of a social game who are being dictated by the external forces. Another criticism levelled against this perspective is that it undermines the shared values and social order that is being generated by social institutions. For example, social conflict considers religion to be an exploitative force that justifies social arrangements as fair however religion in many instances has served as a dynamic force to bring social change. Further, social conflict perspective is revolutionary in orientation and focuses on generating research that can change society which makes this perspective as subjective, biased and political rather than objective.

3. Symbolic Interactionism

As discussed in previous pages, structural functionalism and social conflict are macro level approaches that are concerned with structural factors of society and how those structures are either promoting order or conflict. Symbolic interactionism as opposed to both these approaches is a micro level perspective that is concerned with the individual interaction within groups. Macionis defines this perspective as:

> *"A framework for building theory that sees society as the product of everyday interaction of individuals."*

Symbolic interactionism has its roots in the working of Max Weber who argued that social action should be studied by looking at how people involved in the process understand it. The perspective was popularized by the works of George Herbert Mead, George Simmel, Charles Horton Cooley, and Erving Goffman. Marshall presents the following four basic components of this perspective:

1. How people attach meanings to their actions, the actions of others, and to the social world;
2. Social reality is subjective, outcomes of any event are not determined by any rigid arrangement;

3. How a person's self is shaped due to interaction; and
4. Patterns in the social world can be studied by looking at the underlying symbols of any interaction.

Symbolic interaction then sees humans as active beings that are constantly shaping their social world for them through the process of interaction. The subjective reality can be better accounted for by looking at the Thomas theorem presented by W.I. Thomas in 1966. Thomas theorem holds that conditions and situations that are considered as real will actually affect the humans in reality. For example, just assume that the text in this book is boring and eventually it will appear as boring.

Symbolic Interactionists are concerned with the power of symbols and the meanings associated with them as the major force behind construction of everyday reality. This can be illustrated by considering the following example. Suppose, someone tells you that today is a cricket match between Lahore Lions and Karachi Dolphins. What will be your views on this cricket match? There is a probability that you will not be bothered about this match. But what if the cricket match it to be played between India and Pakistan? This will hold different meanings for you. Now, this cricket match will become significant for you because of the meanings that Pakistanis attach to Indians.

Criticism

Symbolic interactionism by focusing on subjective reality and overemphasizing the role of individuals as active beings actually undermines the roles of structural factors such as race, class and gender which actually affect and, in most cases, determine the actions that individuals will be performing.

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"The Founder of Sociology"

IBN-E-KHALDUN (1332-1406)

INTRODUCTION

The 14th century witnessed much political turmoil. Nonetheless it was also an era of reforms with much scholarly and commercial advancement. The Crusades movement though declining was still going on. The authority and domination of Pope was being constricted. The era was also marked by a hundred-year war between England and France (1337-1453). Conversely, the seeds of wisdom started to get implanted in the academic environment as many new universities were established in Europe. Due to increase in trading activities, urban life emerged leading to specialization in division of labour in addition to urbanization. The Islamic civilization was on a decline as the enmity between Arab rulers increased due to collapse of greater political entities that once unified them.

In the same socio-political conditions, Ibn-e-Khaldun was born. He has been considered as a famous Arab historiographer, historian, philosopher, demographer, economist and sociologist. George Ritzer while introducing Ibn-e-Khaldun in his book rightly says that:

> *"There is a tendency to think of Sociology as exclusively a comparatively modern, Western phenomenon. In fact, however, scholars were doing Sociology long ago and in other parts of the world. One example is Abdur Rehman Ibn-e-Khaldun."*

Ibn-e-Khaldun was born in 1332 and grew up in Tunis as a descendent of a noble family. At a very young age, he witnessed the loss of his parents, friends, relatives and others due to Black Death of 1340s. He permanently settled in Egypt in 1382 and died there at the age of 74 in 1406. The factors discussed previously present an evidence of how the life of Ibn-e-Khaldun was affected by the socio-cultural characteristics and happenings of his century. The driving force behind his major script 'The Prolegomenon' (*Muqaddimah*) and Book of Lessons or Instructive Examples (*Kitab-ul-Ibar*) were the decline of Islamic civilization and the rise of Western civilization. A.J. Toynbee, a famous British historian, called the *Muqaddimah* as:

> *"Undoubtedly the greatest work of its kind that has ever been created by any mind in any time or place."*

Some of the contents of *Muqaddimah* are:

1. Human civilization in general

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2. Bedouin civilization, savage nations and tribes and their conditions of life
3. On dynasties, royal authority, the caliphate, government ranks and all that goes with these things
4. Countries and cities, and all other forms of sedentary civilization and the conditions occurring there
5. On the various aspects of making a living such as profit and the crafts
6. The various kinds of sciences and the methods of instruction

Rural (Badawa)
Urban (Hadara)

SIGNIFICANT FEATURES OF HIS THOUGHTS

(a) **As Founder of Sociology:** Khaldun favoured a systematic approach towards studying any discipline. He wrote that:

"There is a need at this time that someone should systematically set down the situation of the world among all regions and races as well as customs and sectarian beliefs that have changed for their adherents, thus giving a model for future historians to follow".

Khaldun believed that the technical jargon of any work should be localized so that the general masses can interpret the inherent meanings. He stated that *"the famous authorities establish their own terminologies"*. He coined the term Ilm-ul-Umran for his science which can be defined as the study of human social organization, world civilization, and its growth and development. He also coined the term *Mutabaqah* (conformity), an approach consisting of methods that can be used to validate Khaldun's ideas.

(b) **Distinction between rural and urban communities:** Ibn-e-Khaldun was the first sociologist who clearly differentiated between rural and urban communities. His terms for rural and urban life were *Badawa* and *Hadara*, respectively. In terms of material and moral conditions, he seems to give preference to rural life.

(i) ***Al-Umran al-Badawi*** **(Rural Social Organization):** Rural society exists outside the centre, consisting of provincial constituencies like hamlets near appropriate pastures and near the periphery of sandy deserts. The internal social structure depends on the distance from the centre. The simple structure is because of the reason that people produce through primary labour and do not accumulate beyond their needs. This shows that there exists no concept of surplus in *Badawa*. He divided *Badawa* community into three further types:

(1) **Purely agricultural:** They are inhabitants of small communities, villages and hilly areas and make their living by cultivating grains and doing agriculture. There is a low degree of solidarity as compared to subsequent types.

(2) **Cattle Breeders:** They are also known as pastoralists and make their living by domesticating animals such as cattle and sheep. There is a high degree of *Asabiyah* (solidarity).

(3) **Camel Breeders:** They wander deep in the deserts for subsistence of their camels as their living depends on raising camels. In terms of solidarity, they have high degree of *Asabiyah* to ensure defence and mobility. They lead a simple life and do not accumulate much stuff.

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(ii) ***Al-Umran al-Hadri* (Urban Social Organization):** This organization is found in towns, cities and small communities. The crafts and sciences are well developed due to better socio-economic conditions. The development of *Hadara* continues in various stages till the growth is complete, which was termed as *Al-Taraf* (peak luxury) by Ibn-e-Khaldun. This development depends on a condition that the desire for luxury increases in addition to growth not coming in conflict with political power.

(c) **Theory of transition:** Khaldun holds that both *Badawa* and *Hadara* are natural groups. The *Ikhtilaf-ul-Aiyal* (difference of conditions among generations) of *Badawa* and *Hadara* people is because of the differences in the way they make their living. Khaldun believed that *Badawa* is a foundation of urban civilization as rural life has a potential to get transformed into urban life. This transition from one way of living to another is dependent on economic well-being. The two phases of development in this transition are:

(1) The satisfaction of necessities

(2) Beyond securing mere necessities and striving for higher stages of development

(d) **Cyclic theory of socio-political change:** Ibn-e-Khaldun applies the organismic theory of development to nations and dynasties. He holds that nations and dynasties have a natural life span like individuals and no dynasty lasts more than three generations. Each generation is equal to the average life span of an individual that is 40 years. Each subsequent generation loses some of the vigour of the previous one and the third generation is politically and morally susceptible which causes its collapse. Keeping in view this concept, the cycle of change is completed in 120 years and each collapsing dynasty is replaced by the new one. The phases are stages of growth, development and decay with each stage having particular socio-political, economic and demographic characteristics. Within these three generations, the state/dynasty goes through five stages of *mulk* (political power). The five stages are:

(iii) *Az-Zafar:* Stage of success

(iv) *Al-Istibdad:* Establishing control and complete authority

(v) *Al-faraj wa diah:* Leisure and tranquility

(vi) *Al-qunu wa musalmah:* Contentment and peacefulness

(vii) *Al-israf wa tabdhir:* Wasting and squandering

(e) **The concept of *Asabiyah*:** Asabiyah is a central concept in the writings of Ibn-e-Khaldun which has been translated as social solidarity, social cohesion, tribalism, group solidarity and blood ties." Asabiyah can be intensified by similar religious ideology and it can arise spontaneously in mostly *Badawi* communities. Ibn-e-Khaldun applies the concept of dialectic on Asabiyah by arguing that it is the reservoir of power but contains with in itself the socio-political, psychological and economic seeds of destruction as the Asabiyah declines in *Hadari* communities and a dynasty having a stronger cohesion replaces the old one.

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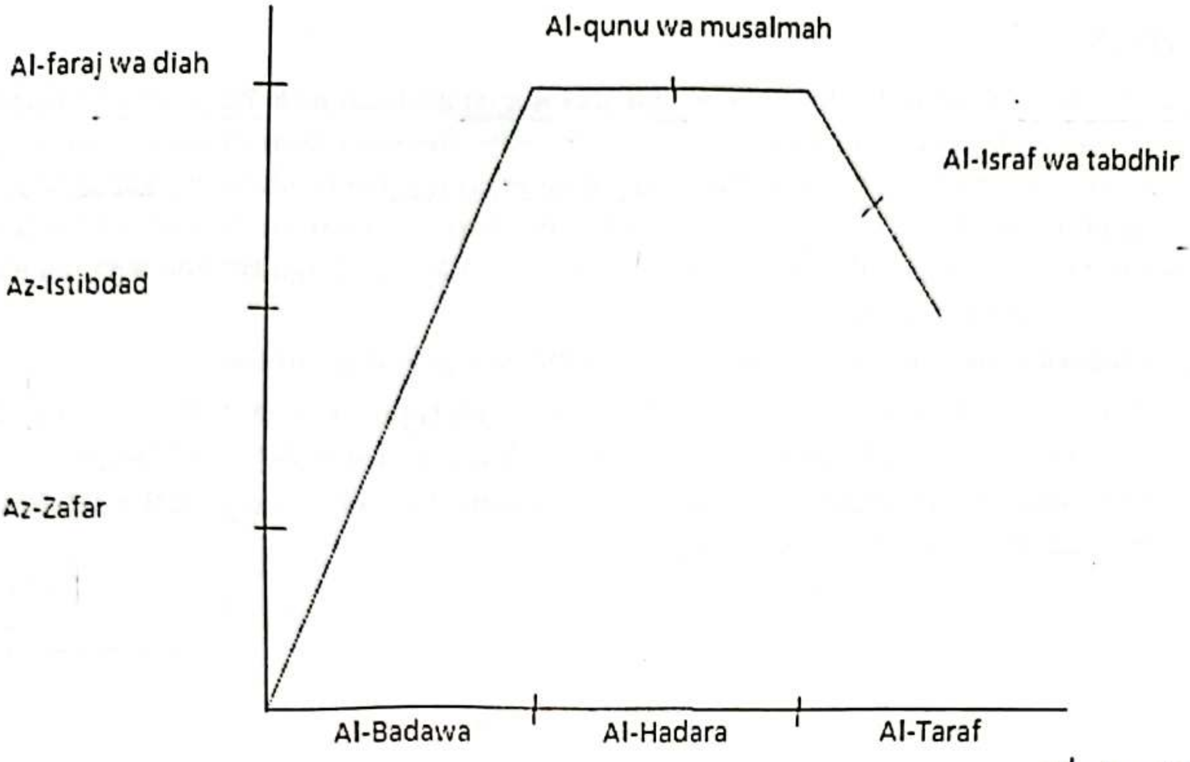

Growth and development of civilization
40 years each

(f) **Theory of consumption:** Ibn-e-Khaldun can be regarded as the first sociologist who discussed the drive behind the modern-day consumption patterns. His theory of transition from rural to urban communities sketched the steps towards explaining the phenomenon of consumption. The improvement of socio-economic conditions in addition to acquisition of more wealth and luxury by the *Hadris*, make people to buy more clothes and take pride in their accessories. These ideas are much similar to the concept of conspicuous consumption and conspicuous leisure given by Veblen. The *Ahlul Hadarah* (dwellers of urban communities) diversifies and intensifies their comfort and luxuries and become addicted to urbane crafts. This sophistication reaches the peak of its limits and is followed by becoming entrapped to ravenous human aspirations.. The *Ahwal* (living style or conditions) gets transformed into *Awaid* (customs) and thus affluence and poverty create social classes.

(g) **Class structure:** Khaldun believed that society has three major classes. The upper class holds power and is known as *Mutamawilun* (Capitalists). They hold a great deal of wealth and utilize the labour of other people in return for providing them with non-material services and protection. The middle class, *Mutamirun* (entrepreneurs) consists of skilled people who produce crafts and other goods. At the bottom is the lower class who are poor and do not hold much to satisfy even basic necessities.

(h) **Organicism:** Khaldun believed that societies are like living organisms that are born, grow, develop, become mature, decline and ultimately die. An example of this theory can be found in Khaldun's cyclic theory of socio-political change.

(i) **Theory of surplus value:** Khaldun believed that labour is the source of all value. He divided labour in two types, that is primary labour and additional labour and held that additional labour is the source that generates surplus and thereby profit.

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EVALUATION

Ibn-e-Khaldun was undoubtedly the first sociologist and can thus be regarded as the Founder of Sociology. While the early European sociologists saw the evolution of society on a linear path and hence were criticized for this approach, Khaldun was smart enough to present a cyclic model of evolution much before them. He also successfully developed a relation between Arab lifestyle and their consequent weakening. However, few criticisms are levelled against the sociological thought of Khaldun which can be summarized as:

1. Historical facts do not readily support the validity of his ideas.
2. The cyclic model can be termed as an ideal type as it is not necessary that every dynasty passes through the same definite, fixed and standardized stages.
3. Presented an oversimplified model of society by not clearly outlining the processes behind the evolution of society.

"The Father of Sociology"

AUGUSTÉ COMTÉ (1798-1857)

INTRODUCTION

"Auguste Comté, a French moralist, philosopher and sociologist, has been traditionally considered as the Father of Sociology." He laid a structured groundwork for the field of social thought and related it to other academic disciplines. Born during a time when France was facing socio-political disorganization due to French Revolution and consequent civil wars, he sought to find remedies to bring social order back. This can be rightly established from his concepts of social statics and social dynamics. Emily S. Bogardus states that:

> *"Comté was the first important social philosopher, and his 'positive philosophy' the first treatise roughly to propose the field of sociology."*

Comté was born on 19th of January, 1798 at Montpellier in Southern France. He served as secretary to Henri Comté de Saint Simon who was an influential political leader and a socialist by views. Their relation estranged when Comté was accused of plagiarism, a charge that he denied throughout. He died on 17th of June, 1857. His major works include:

1. A General View of Positivism
2. The Positive Philosophy (1830-42; six volumes)
3. System of Positive Politics (1851-54; four volumes)
4. Plan of the Scientific Operations Necessary for the Reorganization of Society (1822; co-authored with Saint Simon)

SIGNIFICANT FEATURES OF HIS THOUGHT

1. As Father of Sociology

"He coined the term Sociology in 1838." Initially in 1836, it was titled as social physics however he had to drop off this name as it was already used by Adolphe Quetelet. Comté believed that society should be studied in the same scientific tradition that natural sciences have employed. He believed that sociology should use the same empirical methods to discover basic laws of society that will ultimately benefit the humans. It is worthy to mention here that the term 'altruism' was coined by Comté which is the basic thought behind all of his theoretical foundation.

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Comté believed that sociology characterizes the evolutional peak of all other sciences. Sociology will be based on mathematics and will rely on biology, chemistry, physics and astronomy. These pure sciences have taken time to liberate themselves from theological and metaphysical assumptions and sociology too will follow the same path for becoming a positive science.

He defined sociology as *"the science of social phenomena subjected to natural and invariable laws."* The discovery of these objective laws was the domain of sociologists. Comté outlined the following characteristics of his science:

(i) It is an abstract science.

(ii) Concerned with objective analysis of social phenomenon.

(iii) **Synthetic approach:** Will attempt to synthesize the knowledge of all other fields.

(iv) **Predictive in nature:** Will attempt to make prediction of future on the basis of past and present events.

(v) **Maintaining social order:** Will be dedicated to social reconstruction and moral rejuvenation.

2. Positivism

Positivism can be defined as an uncompromising dedication to principles that govern the study of natural sciences. The notion of applying the scientific method of natural sciences to study of society was given by Comté and is known as positivism - studying every social and physical phenomenon in the light of scientific principles. It can also be defined as *"the scientific explanation of social phenomenon"*. Comté believed that social phenomenon should be studied on the basis of systematic observations and classifications rather than on authority and conjectures.

3. Evolutionary View of Society (Law of Human Progress)

The law of human progress states that:

> *"Each of our leading conceptions, each branch of knowledge, all human intellectual development, passes successfully through three different theoretical conditions: the theological, the metaphysical, and the positive. The metaphysical is only the phase of transition."*

Each stage of progress is marked by a specific type of socio-political organization. Comté proposed that each later stage is superior to the former one and the whole process of evolution would be a linear one. The three stages along with their theoretical conditions and socio-political organizations are discussed below and are summarized in Table 1.

(i) Theological Stage (Fictitious Stage)

Theological stage is marked by explaining and understanding every phenomenon through the supernatural as the primitive people believed that every happening of this world is because of the involvement of supernatural entities. This belief is known as fetishism. With the development and better organization of human mind, fetishism gave way to polytheism as believing in so many fetishes created confusion for the primitive people.

Priesthood emerged in this stage to get benevolence and support of the gods. The subsequent categorization of many gods in few types led to the emergence of monotheism. In this sense, monotheism represented the advent of logical thinking. Such thinking supported the military society therefore the political organization was dominated by priests, monarchs and military men.

The political organization was strengthened by dogmatism as the God was considered to be the head of the hierarchy with the rulers being his vicegerents who were commanding the masses through these divine sanctions. The basic prototypical social unit in this stage was family and the social order was assured by feelings and sentiments of attachment and affection provided by the institution of family.

(ii) Metaphysical Stage (Philosophical/Abstract Stage)

This stage started in Middle Ages and reaches its peak during Renaissance where the abstract force takes over the theological thinking for explaining and understanding phenomenon. Imagination is replaced by rationalism which shapes the human thinking to search for order present in the physical world. The stability, infallibility and regularity present in the world was thought of as guided by some standards. The stage was suitable for a legal society so the socio-political organization previously held by monarchs and family was replaced by state and lawyers. The doctrine of abstract rights prevailed and replaced the concept of divine rights thereby strengthening the legalistic social organization.

Table 1: Stages of Human Progress

Stages	Political Organization	Social Unit	Social Order	Dominant Sentiments
Theological	Military	Family	Domestic	Affection
Metaphysical	Legalistic	State	Collective	Veneration
Positivist	Industrial	Entire Human Race	Universal	Altruism

(iii) Positive Stage (Scientific Stage)

In this stage, the laws of the universe are explored and discovered through experimentation, observation and comparative analysis. Metaphysical thinking is replaced by scientific way of thinking and emphasis is laid on studying the immutable laws of universe and looking for scientific explanations of every phenomenon. In the words of Comté:

> *"We can observe uniformities, or laws, but it is mere speculation to assign cause to these uniformities".*

State is replaced by the whole of human race as the prototypical social unit and political organization is held by scientific moral guides and industrialists. Positive thinking, as per Comté, will produce a society guided by industrialists as this process requires maneuvering natural forces. The major goal of this stage is utilizing the natural resources for the benefit of human kind.

4. Scientific Methods to Study Society

Comté emphasized four methods in the discipline of sociology which were observation, experimentation, comparison and historical analysis.

(i) Observation

Comté held that social facts should be observed by the use of senses. However, he did not discuss the process of obtaining unbiased observations.

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(ii) Experimentation

Comté argued that though it was not possible to conduct experiments on society but few alternatives were achievable. In order to study the functioning of a normal human body, the best case is that of disease so the best way to study order in society is to look at disruptive events or cases and to observe how societies bring order in case of such pathological phenomenon.

(iii) Comparison

In order to understand the social world, it is necessary to compare the phenomena, of past and present, to point out stability and change over the time period.

(iv) Historical Analysis

Comté held that the evolution is society could be understood by the historical analysis of preceding phenomenon. This approach was manifested in his law of human progress.

5. Organization of Sociology (Organicism)

Comté believed that like organisms, society too represents an integrated whole. As the organism cannot be understood properly by looking at individual components, similarly, to understand the functioning of society it was necessary to analyze it as a whole. In the words of Comté

> *"There can be no scientific study of society, either in its conditions or its movements, if it is separated into portions and its divisions are studied apart"*

Using this approach, he argued, that sociology should be organized around the concepts of social statics and social dynamics.

(i) Social Statics

It is the study of social order and stability. Comté believed that social statics concern the study of social structure, its parts, the function of those parts and the relation between these parts.

(ii) Social Dynamics

It is the study of progress and change. Comté held that social dynamics concern the study of changes in social structure over time, the development and progress of systems.

6. Comté on Religion

He believed that in positivistic stage, religion will end up as something irrational as it would not be able to pass through scientific verification. Secular will replace the sacred and the religious beliefs will be replaced by scientific verifiable knowledge.

Evaluation

Auguste Comté can be credited for establishing the foundations of sociology and presenting ways to study it along empirical lines. The division of sociology in two domains, that is, social statics and dynamics is quite appropriate as even in contemporary era, this division is being considered as the correct subject matter of sociology. He considered sociology to be a pure, theoretical, and synthetic in nature hence pointing out the three dimensions of research. Nevertheless, few criticisms are present on his sociological thoughts which are discussed below:

1. His linear model of evolution is overly simplistic and lacks historical evidence.

2. His theory was influenced by the socio-political conditions of his time for example; secularization was a dominant approach in Comté's time. Further, he was deeply influenced by the worsening socio-economic and political conditions of his society and wanted to suggest the way to get rid of these perils.
3. Scientific study for Comté was limited to underlining rational, critical reflection and using evidence which was more like indulging in arm chair philosophizing than following scientific method.
4. Rollin Chambliss states that "*Comté wanted to build a science of social phenomenon. But instead of doing that he struggled to provide his projects of social reorganization. He built a utopia instead of science.*"

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EMILÉ DURKHEIM (1858-1917)

INTRODUCTION

Emilé Durkheim was the first French academic sociologist who established sociology as a separate academic discipline. Before Durkheim, sociology was considered and treated as a subsidiary of history, economics and social philosophy. Durkheim belonged to a Jewish family and was born on 15th of April, 1858 in eastern province of Lorraine, France. He received his first academic appointment in 1887 at University of Bordeaux and a doctorate from University of Paris in 1893. He founded *Annee Sociologique* in 1896, which was the first French academic journal on sociological thought. He died in 1917. His famous works include:

1. The Division of Labour in Society (1893)
2. The Rules of Sociological Method (1895)
3. The Elementary Forms of Religious Life (1912)
4. Suicide (1897)
5. Professional Ethics and Civic Morals (1957)
6. Collective and Individual Representations (1899)

SIGNIFICANT FEATURES OF HIS THOUGHT

1. Social Facts

Durkheim held that society is *sui generis*, that is it has an independent existence of its own over and above the individuals who have comprised it. Durkheim defined social facts as:

> *"Ways of acting, thinking and feeling, external to the individual and endowed with a power of coercion, by reason of which they control him."*

So Durkheim defined social facts as the patterned behaviours that characterize and make up a social group. He was of the view that the subject matter of sociology should be the study of social facts. So the social facts are like things which mean that all the institutions of society, all the belief systems and customs, and everything should be treated in the same way as the events and objects of the natural world. Durkheim believed that social facts can be studied by two methods. The first method, involved determining the cause of social facts in order to explain its origin and the second method involved explaining its function.

Durkheim further argues that *'the determining cause of a social fact should be sought among the*

social facts preceding it' as social facts are part of the society independent of the individuals. The analysis of functions performed by a social fact can be studied by seeing its contribution in the establishment of social order.

2. Homo Duplex Model of Human Nature

Durkheim held that social order was the most important functional prerequisite for survival of society. Like Hobbes, Durkheim also considers human nature to be barbaric, selfish, egoistic and destructive. However, he believes that human nature also has a need to maintain order and ensure predictability in its immediate environment. Society for its survival needs to make use of this dimension of human nature. This simply shows that like all other social theorists, Durkheim too was influenced by the socio-political and economic conditions of his time as basic purpose of Durkheim was to establish order in French society through moral transformation in the newly-emerging industrial society. This argument can be further strengthened by analyzing his concept of collective conscience.

3. Collective Conscience

It can be defined as *'the sum total of beliefs and sentiments common to the average of the members of the society'*. Durkheim held that social solidarity and integration was not possible without collective conscience, that is, without consensus on basic moral values. Social life requires collabouration and reciprocity and if these social obligations are not supported by any moral force, it would cease to exist. As Durkheim states:

> *"For where interest is the only ruling force each individual finds himself in a state of war with every other."*

So the collective conscience is a restraining force on the individuals, it should be external and should be forced on them in a way that individuals accept it. This job was, in Durkheim's view, to be accomplished through professional association that would guide the individuals. Another way to accomplish this was through education system as it is a strong agent of socialization. Durkheim considered these changes necessary for survival of industrial society and predicted conflict to be the basis of industrial societies.

4. Solidarity and the Division of labour in Society

Durkheim's doctoral dissertation presented that self-interest in industrial society would prove futile to create social order and hence there was a need for a mutual consensus for survival in the new society. He argued that the primitive societies were characterized by mechanical solidarity based upon collective conscience and sameness; however, the advanced industrial societies will continue to exist because of organic solidarity that would emerge in them. His concepts of mechanical and organic solidarity are discussed below:

(a) Mechanical Solidarity

He argued that social cohesion was the key to mechanical solidarity in primitive societies. Social cohesion can be defined as the extent to which people in a society feel integrated due to shared values and other social bonds. Durkheim believed that mechanical solidarity existed in such societies because of shared consciousness which emerged out of the fact that people were involved in similar activities. Diversity in such societies was not appreciated which allowed people to be similar. This type of solidarity is a trait of traditional societies where the division of labour is low.

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(b) Organic Solidarity

Durkheim held that increasing division of labour destroyed mechanical solidarity and this was because of industrialization and urbanization which resulted in complexity of social organization. He, however, argued that a new type of solidarity will emerge in such societies which he termed as organic solidarity. This can be defined as the interdependence arising out of economic ties which have been established due to differentiation and specialization inherent in modern economy. So modern societies being different can yet have integration or it would be more appropriate to say that differentiation in modern societies will become a key to their integration.

5. Organicism

Like other structural functionalists, Durkheim viewed society as an integrated whole, composed of many parts with each part performing a specific function thereby contributing to the stability of the organic whole. When any part does not function properly, society enters in a pathological state e.g., crimes, conflicts and crises.

6. Anomie

Given in 1897, it can be defined as a state of normlessness. A state of anomie arises when there are contradictory sets of norms and values in any society. Durkheim argues that the rapid transition from traditional to modern society due to specialization and increasing division of labour created a confusion with respect to norms and values by increasing dysfunctional traits like impersonality and disengagement which resulted in anomic condition. However, Durkheim found a key to tackle this condition by presenting the concept of small groups which acted as a mediator between individuals and the coercive external structures. These small groups can be in the form of family, small professional association and unions.

7. Theory of Suicide

Durkheim is best known for his theory of suicide given in 1897. Rather than studying suicide as an individualized behaviour, Durkheim probed deep in to the sources of order and disorder that were responsible for this act. The theory of suicide was the first attempt to provide a formal theory based on sociological account rather than that of biological, geographical and psychological one. L.A. Coser while commenting on theory of suicide stated

> *"Theory of suicide is a monumental landmark study in which conceptual theory and empirical research are brought together in imposing manner."*

Durkheim considered suicide to be a normal activity as it is present in our society. Nonetheless this normal activity can become abnormal and hence disruptive under some social conditions. As Durkheim stated:

> *"Sudden increase in suicide rates shows an index of disintegrating forces at work in a social structure."*

So he held suicide, a highly individualized act, to be socially patterned and hence considered suicide rates as a social fact. Durkheim demonstrated this by pointing out variations with respect to suicide rates in various groups explaining how social situation led to this difference. Some of these main variations are discussed below:

(i) **Religion:** The suicide rate was more in Protestants as compared to Catholics within same and different countries.

(ii) **Family association:** Married people were less likely to commit suicide than bachelors, widowed and the divorced. Couples having children were less likely to commit suicide than childless couples.

(iii) **War:** The rate of suicide declines during war. For example, France was defeated by Germany in 1870 and the suicide rate fell in both countries

(iv) **Economic recession and boom:** Suicide rate rose during economic recession as well as during economic boom.

These variation presented by Durkheim simply point outs the fact that a sociologist should look for reasons beyond the psychology of an individual. Durkheim considered social solidarity as the determining factor of suicide. He argued that both situations, where social solidarity ends or become too high, can result in suicide. To strengthen his view, he discussed two types of social connections:

(i) **Social integration:** The degree of association and attachment that an individual have toward the social group.

(ii) **Social regulation:** The degree of control and regulation provided by the society on individual desires and aspirations.

Keeping in view these types, he outlined four types of suicide which are discussed below and summarized in Table 2 and Figure 2.

(i) Egoistic Suicide

This type of suicide is due to low integration of the person e.g. Protestantism was a less integrative sect as compared to Catholics so the suicide rate were higher in them. Individuals get disengaged from society due to low integration and thus focus on their own self, which can increase the likelihood of suicide.

(ii) Anomic Suicide

This type of suicide is due to low regulation of the society. Individual behaviour should be regulated for maintaining stability and order. However, when the external control on individuals is lost, they may commit suicide.

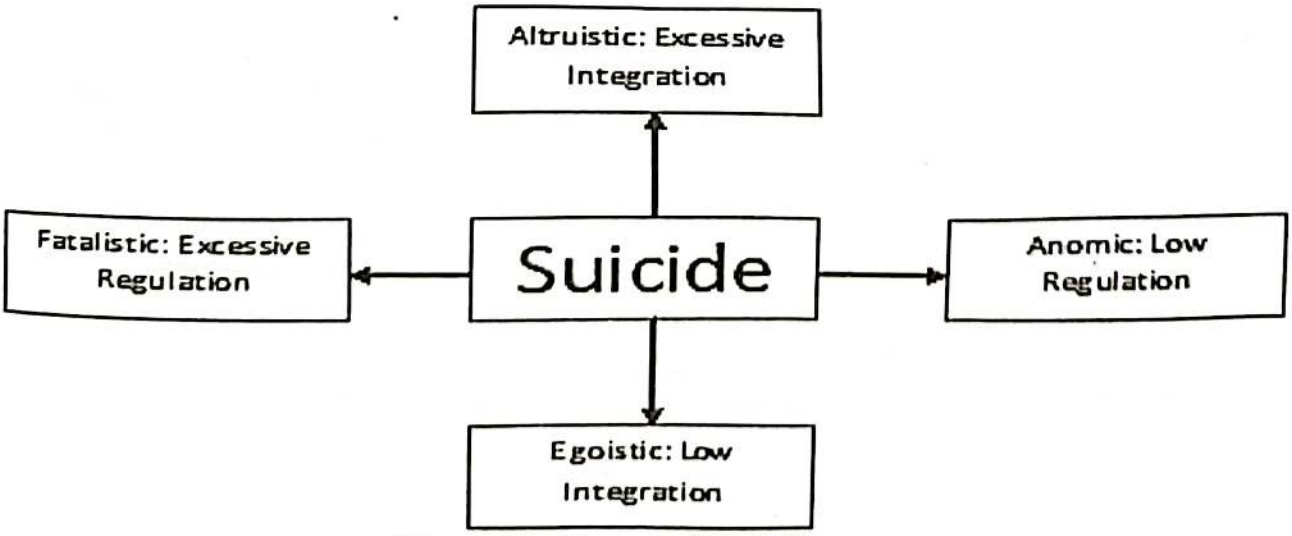

Figure 2: Types of Suicide

(iii) Altruistic Suicide

This type of suicide is due to high integration with one's group or society. Group interest supersedes individual interests. Such type of suicide can be found in primitive societies and military groups e.g., in ancient Japan, the elderly population used to commit suicide rather than becoming burden on less resourceful group.

Table 2: Types of Suicide and the socio-psychological conditions

Traits	Egoistic	Anomic	Altruistic	Fatalistic
Social condition	Low Integration	Low Regulation	High integration	High regulation
Psychological situation	Feelings of apathy and depression	Feelings of irritation and frustration	Feelings of energy and passion	Feelings of resignation
Example	Protestants, Bachelors, Childless couples	Economic crisis and economic boom	Primitive societies, Military	Slaves, Teenagers, Repressed women

(iv) Fatalistic Suicide

This type of suicide is due to high regulation which can oppress the individual to an extent that he takes his own life e.g., slaves. Durkheim believed that this type of suicide is insignificant in contemporary era. In eastern societies, this type of suicide is yet prevalent as teenagers might commit suicide due to excessive regulation of parents. Similarly, women in eastern societies may commit suicide due to excessive regulation by their family and spouse.

8. Durkheim on Deviance and Crime

Like other structural functionalists, Durkheim too held that crime and deviance are functional as they contribute to the strengthening of norms in addition to bringing change in the society. The functions of crime and deviance are discussed below.

(i) Deviance helps reiterate norms and values

(ii) Deviance helps re-establish the ethical borders of a society. We take our social world for granted and can only recognize its importance when anything strange happens in our immediate environment. While responding to that strange happening, society is actually re-establishing its order

(iii) Deviance can result in social integration; for example, after the spiteful attack of terrorists on APS Peshawar, the whole nation integrated and demanded end of terrorism.

(iv) Deviance can bring social change in society as those people mostly are labelled deviant who challenge the established patterns of society. It is quite possible that the set patterns might be fallacious.

9. Theory of Religion

Durkheim defined religion as a cohesive system of beliefs and rituals that separates the sacred from the profane. He held that anything can become sacred depending on what meanings a society

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attaches to that thing. For example, *Hajr-e-Aswad* is a stone but for the Muslims, it is sacred due to its religious significance. The thing that is set apart as sacred was called totem and Durkheim argued that totem signifies both the god and society as totem is an element of physical world that has been labelled as sacred. In this way, while worshipping god, people are actually revering society. Why do not people directly worship their group, clan and society? Durkheim replies that group, clan and society are abstract concepts however to simplify the worship, a single element set as sacred does the job. This relation between individual and society is due to the reason that man is dependent on society for his survival.

10. Durkheim as a Researcher

Durkheim was the first sociologist to practically demonstrate the scientific methods that were to be used in sociology. In his classic study of suicide, rather than getting involved in armchair philosophizing, he started by devising research design, collecting data and then making a theory on the basis of that data. He further argued that the comparative analysis is the best method to study social phenomenon. This is evident in his study of suicide when he compares one group of people to the others with reference to social facts.

Evaluation

Durkheim was perhaps the first sociologist who laid the foundations for scientific study of society. His analysis of transition from traditional to modern society due to changes in division of labour can be justified from historical evidence. Further, the characteristics of both societies and the nature of solidarity in them seem logical. The following criticism is made on his theory:

1. Coser argues that Durkheim was structural determinist. He, in his book, writes that *"Society is real, to be sure, but so is the individual. Giving priority to one or the other is misleading in the long."*
2. Conflict theorists criticize Durkheim for being over-optimistic while presenting the concept of professional associations as a buffer between individual and external structures. They argue that even these groups are interest-based and help in maintaining the status quo rather than establishing moral order.
3. Durkheim's analysis of religion was too simplistic and he over-generalized the findings of a small aboriginal group to all religions of the world. Further, he focused on the functional role of religion in promoting integration and generating collective conscience. He did not point out that religion in many cases has proved to be a tool of exploitation and thus disruptive in nature.

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KARL MARX (1818-1883)

INTRODUCTION

Karl Marx was a German political theorist, economist, revolutionary philosopher, and social theorist of early 19th century. Allama Iqbal, the national poet of Pakistan, paid him a tribute in his poem *The Parliament of Satan* by calling him a "*man with a book but not a prophet _ Neest paghamber daar baghal daarid kitab*". It is an irony that Marx lived most of his life in exile. Many scholars argue that until now, more than one-third of the world's population is under the spell of his ideas. Despite the disintegration of Union of Soviet Socialist Republic (USSR) in 1989, the communist ideology of Marx is still alive.

Marx was born on 5th of May, 1818 in Trier, Germany. He started law from Bonn University in 1835 and received a doctorate in philosophy from Jena University in 1841. Unable to serve in academics, he started writing for radical journals but soon lost his job. Ritzer writes in his book:

> *"They were liberally sprinkled with democratic principles, humanism and idealism. He rejected the abstractions of Hegelian philosophy, the naïve dreaming of utopian communists, and those activists who were urging what he considered to be political action."*

He moved to Paris in 1843 with his wife where he got influenced with French socialism and English political economy and developed his own social thought by combining these with his version of Hegelianism. He met Fredrick Engels in 1844 who became his lifelong aide. Marx was expelled from Paris in 1845; so, moved to Brussels and then London. He died in London on 14th of March 1883. Engels commenting on Marx stated:

> *"Marx stood higher, saw farther, and took a wider and quicker view than the rest of us. Marx was a genius."*

His major works include:

1. The Economic and Philosophical Manuscript of 1844
2. The Holy Family
3. The Poverty of Philosophy
4. The German Ideology
5. The Communist Manifesto (1848)

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6. *Das Kapita* (The Capital), 1867
7. *Grundrisse* (1857-8)
8. Critique of Political Economy

SIGNIFICANT FEATURES OF HIS THOUGHT

1. Dialectical Materialism

Marx held that people both produce and, in turn, are the products of society. They create society and patterns of thought through interaction and then are affected by them. This represents a process of dialectic given by Hegel. The process of dialectic involves three phases, that is, thesis, its antithesis, and the synthesis. The thesis and the antithesis which arise out of the thesis come in contradiction and reach a synthesis which in itself is a thesis and so the process continues.

Building on this assumption, Marx states that history is a process of conflict between incompatible forces. The conflict results in a new stage of development. However, Hegel believed that this change is due to contradiction in ideas whereas Marx applied the phenomenon of dialectic on material conditions. This approach of Marx came to be known as dialectic materialism, that is, any change is due to changes in material life (economic system).

2. Materialistic Interpretation of History

Marx held that history began when humans started producing their means of subsistence. Producing means of subsistence reflects controlling nature which at minimum involves acting on the nature to produce food and shelter. As Marx states "*The first historical act is, therefore, the production of material life.*" Production is not an isolated phenomenon as it requires cooperation thus making it a social phenomenon. A mode of life develops from the phenomenon of production because of the social relationships (producers cooperating with one another) involved in the process which defines human nature. Marx concludes that the nature of humans and that of society then results from the production of material.

In order to understand society, it is necessary to study this historical development of material conditions that shape production. To put it simply, Marx was of the view that socio-political and cultural conditions (super-structure) of the society are shaped by the way material things (economic substructure) are produced. Economy represents the substructure, the foundation of a society, on which the rest of society's superstructure is built. For example, if economic system is based on privatization of resources, the superstructures of society like health, education, politics and religion too would become privatized. When mode of production changes, Marx argues, society enters a new phase. Each historical stage is marked by a distinct mode, mean and relation of production. The historical progression outlined by Marx is given in Figure 3 and discussed below:

(i) Primitive Communism

Marx argues that the contradictions found in economic infrastructure did not exist in primitive communist societies as the means of production and the product of labour were communally owned.

(ii) Slavery

Marx considers slavery as the first historical epoch when these contradictions started. When the means of production i.e., slaves, were privately owned, the contradictions of human society

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started. In slavery, the slave labour becomes the mode of production, where they generate much of the revenue and receive a minimum to stay alive.

(iii) Feudalism

Feudalism started with the beginning of agriculture (mode of production) as the land (means of production) was privately owned resulting in feudal and serfdoms (relations of production). The land was owned by the Feudal, and the serfs performed labour to generate earnings for them.

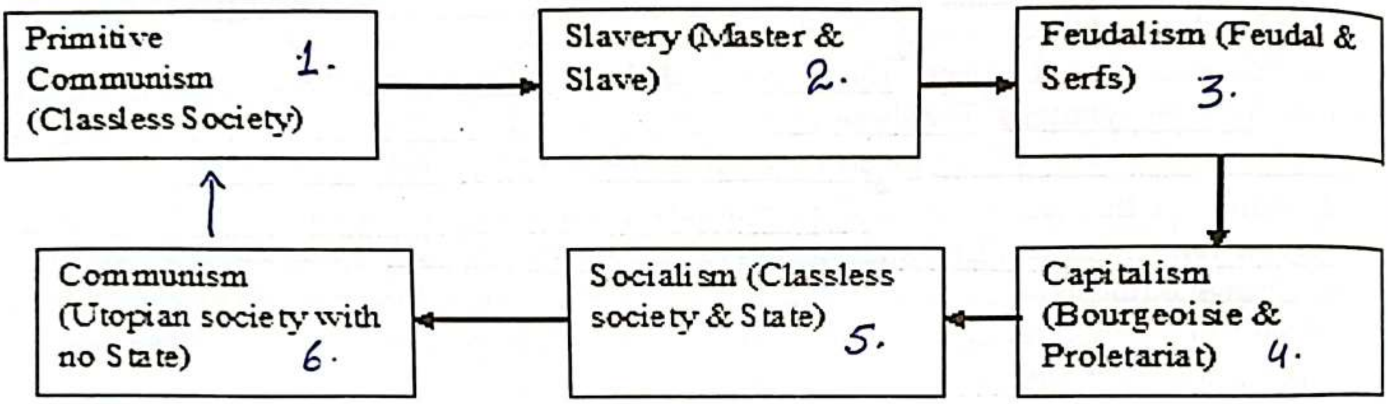

Figure 3: Materialistic Progression of Society

(iv) Capitalism

With the start of capitalism, labour became the main commodity with a clear distinction between factory-owners and labourers. The inequality reaches its peak in capitalism, when a majority getting a meagre amount in lieu of wage generates huge profits for a minority. Marx asserts that society will enter in next stage when a conflict of interests will arise between this majority and minority.

(v) Socialism

Socialism represents a classless society with no concept of private property. However, a strong central state will exist to redistribute the means of production among the masses.

(vi) Communism

An ideal, utopian society with no concept of state. The means of production will greatly remain industrial; nevertheless the relations of production will be transformed to collective ownership of property instead of private.

3. Economic Determinism

Marx was an economic determinist as he believed that society was shaped by the way economy was organized and all other institutions like family, health, education, religion and politics were determined and shaped by it. He referred to this economic base as the sub-structure and all the other institutions as super-structure of society. Marx argued that within the mode of production, means of production represent the level of technology that is used to produce and relations of production refer to human relations within a given means of production. Under capitalism, these relations include the relationship between workers, between workers and owners that is, dominant-submissive relation. In this sense, relations of production are part of the sub-

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structure e.g., the way workers relate to other workers in the workplace, will influence their perspective about the general society.

4. Alienation

Alienation can be defined as a situation in which the creations of human labour appear as alien objects to its creators. Marx referred to this estrangement as alienation. Seeman defines alienation as

> *"A sense of powerlessness, isolation and meaninglessness experienced by human beings when they are confronted with social institutions and conditions that they cannot control and consider oppressive."*

Similarly Mitchell defines it as a *"socio-psychological condition of individual which involves his estrangement from certain aspects of his social existence."* Marx held that humans realize their fundamental nature in labour which is an activity involving cooperation, thus making them social. He refers to this process as objectification which can be defined as material objects having part of the nature of labourer in it but yet a separate article. Alienation occurs when man is not able to relate to this material object. According to Marx, alienation starts in capitalism because in this historical epoch, the product of labour is appropriated by someone who has not actually produced it i.e. the capitalist.

The essence of the concept of alienation lies in the idea of labour held by Marx. He asserted that labour - the production of goods and services, is a key to human fulfilment. Labour is the primary human activity as humans insert a part of their humanness in the product that they create. Alienation results when they are not able to inculcate this quality in their product. The four manifestations of alienation as discussed by Marx are:

(a) **Alienation from product:** A worker is alienated from the product of his labour as he has no control over the fate of that product. It is the capitalist who appropriates that product.

(b) **Alienation from the act of production:** Act of production was a way to gratify human nature. However, in capitalism, a labourer becomes estranged from this act of production, as he has no control of the product that he has produced. The act of production appears as an alien action providing no inner satisfaction

(c) **Alienation from human nature:** Alienation from the product and the act of production results in alienation from human nature as they were an essential way to realize human nature i.e., producing and seeing others appreciating and using that product.

(d) **Alienation from other workers:** A worker gets alienated from other workers because production was once a social enterprise which becomes a market enterprise in capitalism. Humans are not judged by their qualities but rather by their specific place that they hold in the market. They become self-centred as they are concerned with fulfilling their needs and of those who are biologically bonded to them.

Marx held that alienation led to dehumanization and depreciation of human beings in capitalist societies. The ultimate solution that he finds is radically changing the exploitative economic infrastructure which would be possible in Socialism. Marx believed that capitalism sowed its own seeds of destruction as all the alienated workers are amalgamated at the workplace. The

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day workers gain class consciousness, they will recognize this system of exploitation and will overthrow it.

5. Theory of Social Class

As already discussed, Marx considered humans to be social in nature. As he himself writes:

> *"Society does not consist of individuals, but expresses the sum of interrelations, the relations within which individuals stand."*

It is, therefore, necessary to consider these relations of production to understand the development of history. Marx held that history of society has always presented a contradiction or conflict between relations of production except the primitive communist societies and this contradiction is an important catalyst for change. Marx defines social class as a group of people performing the same function in the economic organization." However, Marx cautions that class is determined by the social position that a person holds in the economic organization. In capitalism, the relations between the two classes are of domination and subordination and also of exploitation. It is the workers who generate profit but that profit is appropriated by the capitalist.

Marx presents a two-class model to explain the exploitative relations in capitalist society which are based on ownership of the means of production. The ruling class (bourgeoisie) owns the means of production whereas the working class (proletariat) lacks the ownership. The labour becomes oppressive in nature as much of what is generated goes to the capitalist, and the labour just receives a minimum wage. Additionally, the labour lack the means to produce for their own satisfaction, they become a tool for producing for others. Marx further argues that this system of exploitation is strengthened by the false consciousness that is present in the working class who blame either fate or themselves for their condition rather than thinking of these systems as human made. Social change would come when the workers will gain class consciousness (recognition that they represent a unified class in opposition to capitalist and capitalism) entering society into a new phase of development.

6. Theory of Labour & Surplus Value

The theory of labour as given by Marx was based on the foundations of classical work done by Ricardo and Adam Smith. Marx basically believed that labour is value. He defined value as

> *"Socially necessary quantity of labour determined by the average productivity of labour of each given sector of production."*

According to labour theory, all commodities have one single element common in them which Marx believed was not their use value (utility) rather it was the amount of labour-time invested in a particular commodity which determined its market value that is, price. He presented the concept of abstract labour to strengthen this point which can be defined as the total labour present in a society for production of commodities. Any commodity is made using a part of this abstract labour and thus the relative prices of commodities are actually a manifestation of this abstract labour. The value of any object is the labour time-invested to produce it.

This can be illustrated by an example. Suppose a worker in a manufacturing plant is given raw material worth Rs. 500. The worker invests 4 hours of his labour-time on the raw material and makes a product having a market price of Rs. 2500. Marx would argue that the worker should be given Rs. 2000 (Rs.500/hour) for transforming the raw material of Rs. 500 to Rs. 2500. However, this is not what happens in reality as the worker is only given a fixed wage and the rest of the profit that

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is, Rs.2000, which Marx defines as surplus value (difference between value when it is produced and when it is sold) goes to the capitalist.

In capitalism, the surplus value is held by the one who owns the means of production that is, the bourgeoisie. The workers have no choice but to sell their labour to the factory owner who owns this surplus value by giving them meagre wages. The capitalists also use various other strategies to increase this surplus value which may include increasing the working hours (absolute surplus value) and cutting down the wages (relative surplus value).

7. Commodity Fetishism

According to Marx, commodity is an object in which labour-time is invested which is meant to satisfy human needs. However, he argues that in capitalism, use value of an object is simulated by the exchange value in the market. In the words of Marx:

> *"Could commodities themselves speak, they would say: our use-value may be a thing that interests men. It is no part of us as objects. What, however, does belong to us as objects, is our value. Our natural intercourse as commodities proves it. In the eyes of each other, we are nothing but exchange values."*

The above quote clearly states that Marx analyzed commodities with respect to how they were being exchanged in market. Marx believed that the element of labour disappears from a commodity when we only see them as objects that can be exchanged with money. The objects are reflected in terms of price as commodities not in terms of value that is, labour-time invested in that object to make it so desirable. Hence, commodities stand out as something alien, as fetishes, independent of the one who had actually created them.

8. Views on Religion

To Marx, religion was such opium that relieved the pain caused by exploitation and oppression thus making people habitual of such a system. He, therefore, asserted that in communism, religion would not exist as the economic conditions that produced it will disappear. In his own words:

> *"Religion is the sigh of the oppressed creature, the sentiments of heartless world and the soul of soulless conditions. It is the opium of the people."*

Marx held that religion does little to solve the problems rather it makes them bearable by justifying the social order thus leading to false consciousness.

Evaluation

Marx was undoubtedly a great philosopher of the 19th century and his revolutionary ideas yet are acceptable in many countries of the world. His famous slogan *"workers of the world unite, you have nothing to lose but your chains,"* is yet a guiding force for many communist organizations. However, in an attempt to present a holistic theory explaining every aspect of society, his ideas became more philosophical which have been criticized by many scholars. The criticisms can be summarized as

1. Marx talks of revolution but his materialistic interpretation of history represents an evolution.
2. Marx theory of alienation does not hold an empirical standing in many organizations.

3. Marx's analyzed religion as an exploitative force while ignoring that religion in many instances could act as a revolutionary force. This criticism is even levelled by many neo-Marxists. Malcolm Hamilton while criticizing Marxist version of religion writes: *"To say, however, that religion can be turned into an instrument of exploitation is no more to explain it than saying that because art or drama can be utilized for ideological purposes explains art or drama."*
4. Marx was an economic determinist considering that sub-structure always influences super-structure whereas in many instances the superstructure can act back and affect the economic sub-structure as well. For example, the Weberian argument presented in The Protestant Ethic and The Spirit of Capitalism presents an evidence for this.
5. He failed to predict the idea of a welfare state that could act as an arbitrator to end some of the contradictions pointed out by Marx thus not bringing the situation to a final conflict.
6. His concept of Socialism has been criticized by many presenting evidence in the form of former USSR. As Hayek argues *"In a country where state is the sole employer, opposition means death by slow starvation."*

HERBERT SPENCER (1820-1903)

INTRODUCTION

Herbert Spencer was born on 27th of April 1820 in a middle class and highly individualistic family of Derby, England. He was the eldest son of George Spencer and the only child out of nine to survive. The individualistic orientation shaped his social thought which is evident from his concept of *'survival of the fittest'*. After working as an engineer for a short span, he diverted his attention toward journalism and started working as an editor of The Economist, a leading publication source of that time. In 1851, he wrote his first book titled "Social Statics" followed by "The Principles of Psychology" written in 1855. After resigning from the editorial position in 1853, he spent most of his life as an independent writer. He died on 8th of December 1903. His famous writings include:

1. Social Statics (1851)
2. The principles of Psychology (1855)
3. First Principles (1862)
4. Principles of Biology (1864-67)
5. The Study of Sociology (1873)
6. Principles of Sociology (1876-96)
7. Principles of Ethics (1879-93)
8. The Man vs. the State (1884)

SIGNIFICANT FEATURES OF HIS THOUGHT

Spencer has been considered as one of the controversial writers of the 19th century. His core ideas especially concept of 'survival of the fittest' remained very influential and in many instances even influenced the national policies. His significant thoughts can be summarized as:

1. Organicism

Like many structural functionalists, Spencer viewed society as a living organism which grows, develops, becomes pathological and can even die. He outlined various similarities and differences between organisms and society which are as follows:

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1. Both have a visible growth and development. An infant grows and develops into a man, small groups develop into communities and communities develop into cities.
2. Both can become pathological. In the case of organisms, the pathological state is in the form of diseases, while in societies, it takes the form of social issues.
3. Both are composed of smaller units that make an integrated and complex whole.
4. The growth of both depends on structural complexity and functional differentiation.
5. Both are changed because of changes in structure and function.
6. Both having structural differentiation and structural interdependence.

Spencer identified following differences between organisms and societies:

1. Society has no defined physical structure whereas organisms have a physical shape.
2. The systems of society are relatively independent, mobile and variable but organism exist in the form of a concrete whole being stationary and fixed.
3. Consciousness is diffused in society whereas in organisms, it is concentrated (brain).

2. Evolution and Social Darwinism

Since the publication of Darwin's 'On the Origin of Species' in 1859, the concept of evolution became one of the strongest ideas influencing the late 19th and the whole of 20th century. Spencer too became a frontier supporter of this doctrine. The evolutionary theory by Darwin presented that those species who best adapted to environmental conditions of their time survived and those lacking adaptation perished. Spencer applied this concept to the evolution of societies and his approach came to be known as social Darwinism. He held that the evolutionary law was a supreme universal decree and defined evolution as:

> *"A change from a state of relatively indefinite, incoherent homogeneity to a definite, coherent heterogeneity."*

In this sense, Spencer meant that societies on the evolutionary plane move from simple to complex and homogeneous to heterogeneous state. Attempting to even define the subject matter of sociology on the principles of evolution, he stated:

> *"Sociology can become a science only when it is based on the idea of natural evolutionary law. There can be no complete acceptance of sociology as a science, so long as the belief in a social order not conforming to natural law, survives."*

Spencer claimed that Western culture attained the peak of superiority because they were better adapted to compete for scarce resources than non-Western cultures. He further held that the evolutionary process is uni-linear, involving no skipping over. Societies have to pass through from lower forms of social life to that of higher ones. His theory of social evolution further stressed two processes:

(i) Structural Differentiation

Drawing on Organicism, Spencer held that advancement referred to having specialized and differentiated parts. For example, advanced organisms have these characteristics as compared to simple organisms. Similarly, the evolution of society from simple to complex meant being structurally differentiated that is, having specialized and distinct social institutions.

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(ii) Functional Adaptation

The process of specialization and differentiation is continuous and as long as societies adapt to these changes, they continue to survive. Adjusting to these changes is necessary to handle the socio-economic, political and environmental changes that occur. Spencer termed this process of dealing with the changes as functional adaptation.

Spencer viewed the 19th century as an era of industrialization and argued that societies were well ready to accept the changes due to specialized social institutions and low regulation. He speculated that successful evolution required autonomy in all aspects whether economic, intellectual, social or political. This view of Spencer was strengthened by the thought of Adam Smith who believed that the success of market was subjected to autonomy and saw external intervention as a tool of hindering the successful operation of market. He held that market is regulated by an invisible hand where the economic forces of demand and supply in addition to competition will regulate it. Any intervention by the government can hamper this natural process. Spencer, adopting the same model, was against any type of governmental or external intervention in the evolution of society. He believed that all institutions of society whether they be education, health, economy, politics, or family should evolve without any interference. Individuals should compete with one another for survival and only the fittest will survive which would be in the best interest of society as a whole. This approach of Spencer was termed as Social Darwinism.

3. Social Statistics and Social Dynamics

Like Comté, Spencer also believed that sociology should study social statics and social dynamics. Social statics deal with the study of coexistence of institutions, their structures and functions whereas social dynamics refers to the study of evolution and changes in institutions over time by studying their development, progress and change. He stressed inductive method to study these changes.

4. Evolutionary Theory of Society

His evolutionary model of society outlined the following few processes that followed in the evolution from simple to complex societies.

(a) From simplicity to complexity

(b) From indefinite state to definite state

(c) From undifferentiating structures to differentiated structures

(d) From incoherence to coherence

He held that simple societies were held together in the form of a family system. The aggregate of these simple societies resulted in compound societies that is, families joined together in the form of few clans. The further aggregation of many compound societies made double compound societies which were based on the joining of many clans into few tribes. When many tribes were unified to make states or nations, this marked the evolution of double compound societies into treble compound societies. The general model of evolution given by Spencer is given in Figure 4. Spencer also presented evolution of societies broadly into two ideal types which ware evolution from militant society to industrial society with each society having distinct regulatory, operative and distributive processes. The ideal types with their distinct processes are given in Table 3.

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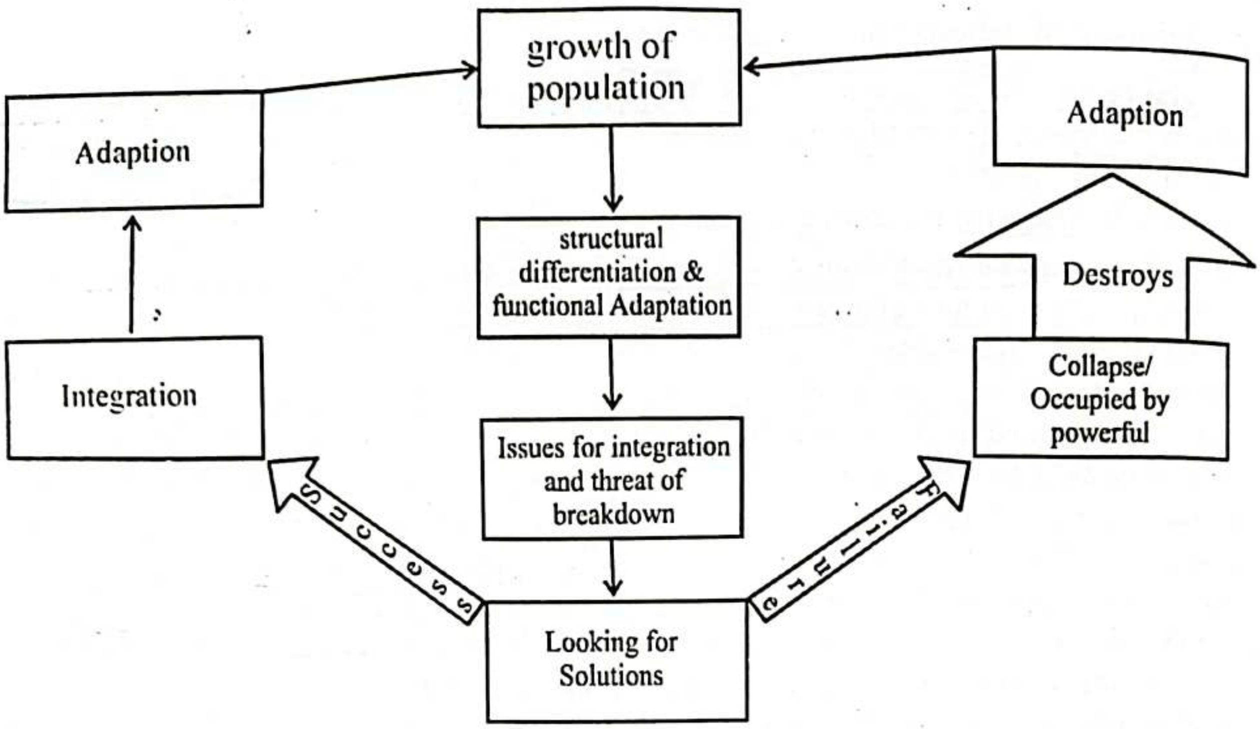

Figure 4: Spencer's scheme of Evolution

The militant societies involve organization based on defensive nature and thereby require offensive strategies to ensure regulation. Such societies are authoritative in nature and are marked by obligatory cooperation, centralized authority and rigid hierarchy justified by myths and beliefs, strict discipline and no distinction between public and private sphere. On the other hand, the industrial societies are concerned with production and wellbeing and thereby allow autonomy, voluntary cooperation, free associations, freedom of market and religion from politics, and recognition of individual rights.

The regulatory processes involve organizing relations with the external environment by using power and mobilization. The operative processes deal with production aspect and involve producing goods, commodities, population growth and internalization of culture. The distributive processes involve transferability of information, material and people. Spencer held that these processes are taken by specialized institutions when societies move from simple to compound form.

Table 3: Spencer's Ideal Types and Processes

Type of Society	Processes		
	Regulatory	Operative	Distributive
Militant Society	Societal goals are defence and war. Political organization is based on authoritarianism	Individuals are highly regulated by state. Stratification is high and social structure favours coordination for defence and war.	The flow of material is two-dimensional i.e. from organizations to state and from state to individuals. The flow of information is uni-dimensional that is, from state to individuals.

Industrial Society	Societal gorals are production of goods and services. Political organization is not centralized.	Individuals are relatively free. Stratification is low and social structure favours coordination for growth and development	The flow of materials is from organizations to other divisions and individuals. The flow of information is both ways that is, from individuals to state and from state to individuals.

Evaluation

Spencer was certainly one of the most influential theorists of the 19th century who left a deep print on Western societies. His approach of social Darwinism was even used by many nations in their national policies and international endeavours. However, the approach has been subjected to many criticisms as few scholars argue that his theories were nothing more than a justification for colonialism and doctrine of *white man's burden*. Some of the criticism can be summarized as:

1. He used his approach of Organicism in an absurd way when he compared the political system of England to human body.
2. His theory was strongly influenced by the happenings of his time that is, individualism, industrialization especially free market economy and secularization.
3. His theory of evolution was philosophical rather than sociological.

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MAX WEBER (1864-1920)

INTRODUCTION

Max Weber was born to a rich protestant family of Erfurt, Germany on 21st of April 1864. He started studying law at the age of 18 from University of Heidelberg and received his doctorate from the same Institution at the age of 25 years. Trained in law and economics, he was appointed as professor of Economics at University of Freiburg in 1893. Soon, he suffered from a severe mental illness which affected his health but he continued with this intellectual journey despite this setback. He became chief editor of Fundamental of Social Economics in 1908 which was a handbook of economics to which many intellectual giants of the 20th century were contributing their essays. During the last three years of his life, he gave lectures at Vienna University and Munich University. He died on 14th of June 1920. His famous writings include:

1. The Protestant Ethic and the Spirit of Capitalism
2. Economy and Society
3. Sociology of Religion

SIGNIFICANT FEATURES OF HIS THOUGHT

Weber was a creative writer and a keen bibliophile (book-lover) who devoted much of his attention to political, legal and religious affairs. He is considered as one of the few classical sociologists who sincerely devoted their attention to the development of sociology. The significant features of his thoughts include:

1. On Sociology and Social Action

Weber defined sociology as a

"A Science which attempts the interpretive understanding of social action, in order to arrive at an explanation of its causes and effects."

Unlike his predecessors, he laid emphasis on the subjective meanings that individuals attached to their interactions. He stressed that sociologists should not ignore the social actions which include external objective behaviours as well as internal motives, meanings and

interpretations that people attach to their behaviour and that of others. Social action was defined as any action "... *that takes account of the behaviour of others and is thereby oriented in its course*". So, social action involves any action to which an individual attaches a meaning and that is directed towards someone.

To better understand the idea of social action, Weber presented the concept of *Verstehen*, a German word that means understanding. Verstehen involves understanding the human action by studying the subjective meanings that individuals attach to their behaviour and the behaviours of those with whom they interact. Weber held that once these subjective meanings have been identified, they could be studied quantitatively. He divided Verstehen into two types which were: *aktuelles Verstehen and erklarendes Verstehen.* The former involves understanding of human action based on direct observation whereas the latter involves understanding the inherent meanings by looking at the motives that directed action. For example, if someone is feeling happy, we can simply know this by looking at his facial expressions (*direct observation)* but to know the reason behind this happiness, Weber stressed that *erklarendes Verstehen* was required. This approach requires explaining and understanding the situation by stepping into the shoes of the person who is performing that behaviour. This approach of Weber would become clear in the subsequent text where his theory of protestant ethic and spirit of capitalism would be discussed.

Weber defined four ideal types of social action which can be summarized as

1. **Instrumental rational action:** This type of action involves adopting technical and best efficient means to achieve a goal. For example, a capitalist employs purely technical and efficient means in order to maximize profit.
2. **Value rational action:** This type of action involves choosing rational way in relation to some irrational value. For example, paying *Zakat* for salvation and purification of money. The value is irrational as it cannot be observed and is based on beliefs of the people.
3. **Traditional action:** This type of action is customary, irrational and unreflective. For example, people accepting that the son of a king should be crowned as king because things have always been like this.
4. **Effectual Action:** This type of action involves an emotional aspect and lacks connection to any specific goal. For example, violent outbreaks during a peaceful protest.

Further, he stressed both quantitative and qualitative methods to study social actions. He insisted that research should be value-laden and value-free at the same time. The idea of value-laden implied that one should study the subjective meanings and motives that the people are employing to construct their social world. On the other hand, the idea of value-free was a guideline for researcher which emphasized studying these subjective meanings in an objective way, that is, the researcher should not include his personal views in the subjective interpretations of the people that he is studying.

2. The Protestant Ethic and the Spirit of Capitalism

The Marxist tradition has emphasized religion as a tool of exploitation and a factor that impedes social change. Weber, on the other hand, argued that religion in many instances can become an agent of social change. As discussed, in the social thought of Karl Marx, the mode of production i.e. the economic sub-structure shapes the superstructure of society including religion. Weber was more concerned in the ways in which parts of the super-structure influenced, shaped and even determined the economic structure.

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Weber in one of his classic works, the Protestant Ethic and the Spirit of Capitalism explored this relationship. He argued that certain forms of Protestantism had actually shaped the Western capitalism. He starts by presenting that ascetic Calvinism, a form of Protestantism given by John Calvin in 17th century directed capitalism as this system started in the areas, for example, North America and Western Europe where Calvinism was being practiced.

John Calvin presented the philosophy of pre-destination that is, a particular group of people known as elect had been chosen by God to go to heaven and rest would not be able to go to heaven even if they performed good deeds. This ignited furore and uncertainty among men which was resolved by another doctrine that people who succeeded in this world would definitely be the one destined to go to heaven. The ethics adopted by these people was based on asceticism that is rigorous self-discipline, abstaining from worldly pleasures, sober standard of living, hard work and monetary success.

This ethic of Protestants resulted in accumulation of wealth which was reinvested to make profit in order to become more successful. This cycle of investment and reinvestment actually produced the spirit of capitalism which was based on systematic and rational way of carefully calculating best means to generate large profits. In the words of Weber:

> *"Restless, continuous, systematic work in a worldly calling must have been the most powerful conceivable lever for the expansion of the spirit of capitalism."*

The whole argument of Weber is summarized in Figure 5 given below.

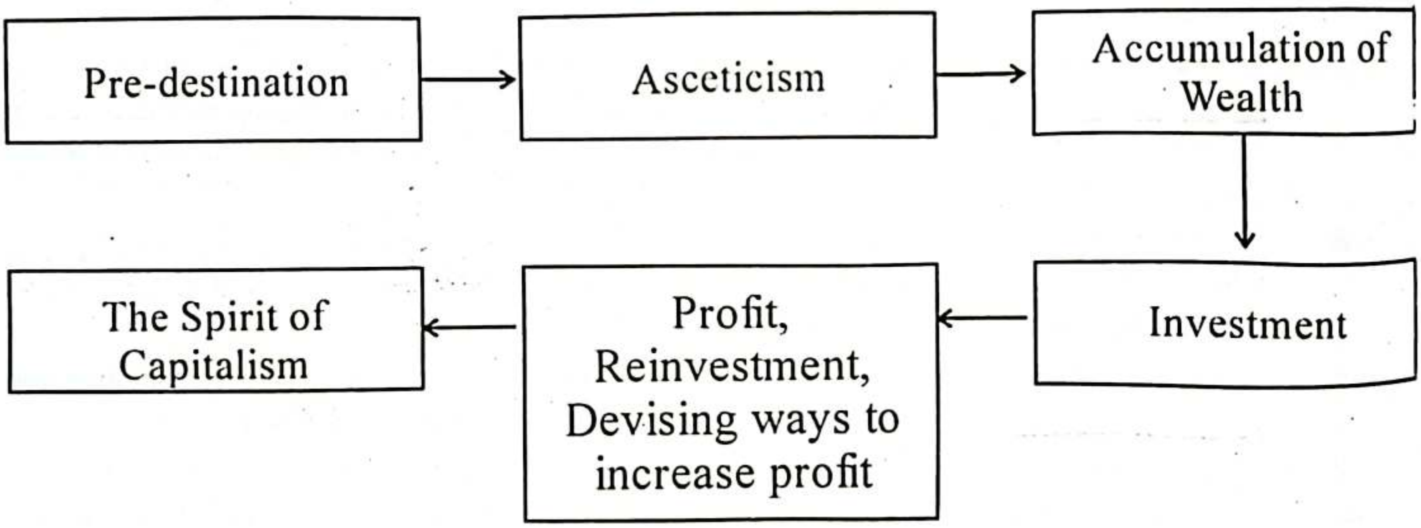

Figure 5: Protestant Ethic and Spirit of Capitalism

3. Modernity & Rationality

The theory of Protestantism also outlined many other changes that shaped Western societies. These changes were modernity and secularization which Weber thought were brought by Protestantism. Modernity can be defined as type of society in addition to being a historical epoch that is seen as developing along capitalism, science and industrialization. Weber defined secularization as "*increased rationalization of viewpoint*". The spirit of capitalism was characterized by increased concentration on finding most efficient means to achieve profit which can be defined as rationality. Weber distinguished between two types of rationality which are:

(i) Substantive Rationality

This type of rationality focuses on actions intended to achieve some abstract goals like happiness, equality and justice. Weber argues that this type of rationality will be masked in capitalist societies.

(ii) Formal Rationality

This type of rationality involves selecting best possible means to achieve a given end. Capitalist societies depend on this type of rationality for profit maximization.

Weber believed that formal rationality will not be limited to just the production enterprise rather it will permeate every domain of social world. This can be explained by the process of secularization as Weber outlined that capitalism required increased rational approach toward social life whereas religion emphasized substantive rationality. However, with the strengthening of the capitalist system, religion will ultimately decline as the rationality offered by religion will not be required in capitalist societies. As Malcolm Hamilton argues

> *"Once on its way, the modern economic system was able to support itself without the need of the religious ethic of ascetic Protestantism, which in many ways could not help but sow the seeds of secularization in modern society by its own promotion of worldly activity and consequent expansion of wealth and material wellbeing. Calvinistic Protestantism was its own grave-digger."*

4. Rationalization of Society

Building on the philosophy of ideas, Weber focused on the ways people view the social world. To put it in simple words, primitive societies focused on tradition to view their world whereas people of modern societies focused on rationality. The sentiments favoured by traditional societies have no place in modern rational societies which increasingly emphasize future than past. Weber defined rationalization as the historical transformation of societies from traditional to modern societies with increased rational viewpoint. He identified several characteristics of rational social organizations which are discussed below:

(i) Distinct Social Institutions

Rational societies have distinct social institutions to achieve its goals efficiently. Where family was traditionally the prototypical social unit in primitive societies, the modern societies have distinct and specialized institutions for every task.

(ii) Extensive Organizations

The rational societies are characterized by large-scale organizations which employ millions of people e.g. civil bureaucracy

(iii) Specialization

People in rational societies perform specialized activities and tasks that is, right man for the right job principle.

(iv) Discipline

Personal self-discipline is stressed by rational societies ensured by values such as achievement and success.

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(ii) Rational-Legal Authority

This type of authority is a characteristic of modern rational societies and involves the legitimization of power on the basis of impersonal rules and regulations that are written and legally enforced. People who possess this authority issue orders and others accept them because of their legal value. However, it should be recognized that authority does not rest in the people who are exercising it rather it lays in the office that a particular person is holding. One example of this rational-legal authority can be government officials.

(iii) Charismatic Authority

This type of authority is individualistic in nature and involves the legitimization of power on the basis of a person's extraordinary charisma and abilities that inspire others. Such leaders are able to control the emotions of their followers. Examples include Adolf Hitler, Mahatma Gandhi, Quaid-i-Azam Martin Luther King, Jr., Fidel Castro, and Imran Khan. Weber argues that this authority is short-lived as it depends on a person so it is necessary that it is converted into either traditional, rational-legal or a combination of both for continuation for example, the concept of *Khilafat* after Holy Prophet (S.A.W.). Weber referred this process as the routinization of charisma.

8. Views on Religion

Weber's classic work involves the distinction between a prophet and a priest. He states that a priest is often part of the elite justifying the status quo whereas a prophet is often from the lower or middle class, bearer of a religious doctrine, confronts the status quo and strives for social change and reformation. Weber argues that when the priesthood becomes oppressive, a prophet emerges who attempts to reform or change the existing order.

Evaluation

Weber was undoubtedly a modern social theorist whose ideas made great contributions to the developing field of sociology. The following criticisms can be made on his social thought

1. His excessive emphasis on explaining social world by looking at individual motives mixed psychology with sociology.
2. Post-modern scholars argue that the bureaucratic organization stressed by Weber has been replaced by flexible organizations.
3. Marxists criticize Weber by presenting a chicken-egg debate. They argue that Calvinism developed in those areas where already industrialization was in the progress. They imply that the process of industrialization actually affected the ethics of Calvinists.

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TALCOTT PARSONS (1902-1979)

INTRODUCTION

Talcott Parsons, an influential American sociologist, was born on 13th of December 1902 in Colorado, United States. He is acknowledged for introducing the theories and works of Max Weber in America. He completed his studies from Amherst College and London School of Economics and received his doctorate from University of Heidelberg, Germany in 1927. He became Professor of Economics at Harvard University in 1927 and started teaching sociology after four years of his joining. In 1949, he became President of American Sociological Association. He is credited for amalgamating anthropology and psychology with sociology. Parsons' sociological thought was influenced by the works of Emile Durkheim, Max Weber, Vilfredo Pareto, Sigmund Freud and Alfred Marshall. He died on 8th of May 1979 in Munich, Germany. His famous writings include:

1. The Structure of Social Action (1937)
2. Essays in Sociological Theory (1949)
3. The Social System (1951)
4. Economy and Society (1956)
5. Structure and Process in Modern Societies (1960)
6. Societies: Evolutionary and Comparative Perspectives (1966)
7. Sociological Theory and Modern Society (1967)
8. Politics and Social Structure (1969)

SIGNIFICANT FEATURES OF HIS THOUGHT

Parsons, rather than relying on specific empirical endeavours, was more interested in looking at general theoretical systems for explaining society. Reviving the structuralism approach, he argued that sociological theory should revolve around external institutional structures rather than internal personality motivations and subjective experiences. The significant features of his thoughts include:

1. Social Order

Parsons was greatly influenced by the works of Emile Durkheim. Drawing on the works of Durkheim, he started his analysis of social order searching for factors that maintained it.

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Disagreeing partially with Hobbes' Social Contract theory that depicted men as pursuing self-interest and striving for self-preservation, Parsons stated that only a shared and voluntary commitment to values could provide a foundation for social order. Like a business contract, people in society are regulated by commitment to shared norms and values. The ends that people pursue and the means that they employ to achieve those, are regulated by socially and morally defined norms and values.

This voluntaristic value consensus, according to Parson, was the basic integrating force in society. The cooperation between members is ensured by a shared identity which is derived from commitment to similar values. He further added that the translation of values and goals into action is governed by the roles which serve as means (roles are the expectations that people hold from members of society). For example, the political institution of any society is made up of specialized roles that work together to achieve some goal. The continuation of roles is guaranteed by norms thus making them standardized, predictable, orderly and obligatory to fulfill.

2. Social Equilibrium

Parsons maintained that the major goal of sociology was to study the process of social equilibrium and the processed through which it is maintained. In his own words:

> *"(Analyzing the) institutionalization of patterns of value orientation in the social system."*

Social equilibrium results when there is institutionalization of values and the behaviour of members of society are structured in terms of those values. Parsons further added that this process is successfully completed through two processes: socialization and social control. The former involves internalization of values by individual members and the latter involves ensuring order and conformity by a system of regulations.

3. Theory of Action/Structure of Social Action

Parsons started his theory of action with a motivated actor, that can either be an individual or collectivity who is attempting to achieve a desirable end, considered important by the cultural system. He defined action as:

> *"... a process in the actor-situation system which has motivational significance to the individual actor, or, in the case of a collectivity, its component individuals. This means that the orientation of the corresponding action processes has a bearing on the attainment of gratifications or the avoidance of deprivations of the relevant actor, whatever concretely in the light of the relevant personality structures these may be."*

Parsons divided the action systems into three parts: personality system, social system and cultural system. He defined action systems with reference to as having a boundary, considering that the system has an internal as well as an external environment. Keeping in view the structural functionalist paradigm, he argued that this system is composed of interrelated parts that maintain social equilibrium and order. The three action systems are discussed below.

(i) Personality System

This system is concerned with individual motivation and lies beneath the social system. Individuals have an orientation to seek appreciation in social relationships and, therefore, their actions are motivated by socio-cultural factors. Parsons considered the individual personality as an amalgamation of biological and cultural drives where biological drives were shaped socially. He applied rational choice theory on biological organisms where they tend to maximize pleasure and minimize pain.

(ii) Social System

Parsons' major concern was the social system as it was the reservoir of social relationships and social interaction. He defined social system as:

> *"A social system consists in a plurality of individual actors interacting with each other in a situation which has at least a physical or environmental aspect, actors who are motivated in terms of a tendency to the "optimization of gratification" and whose relation to their situations, including each other, is defined and mediated in terms of a system of culturally structured and shared symbols."*

Parsons considered the status-role complex as the basic unit of analysis for his theory of action. He stressed that statuses and roles are structural components rather than being individual elements. Social system for its survival has certain needs and individuals by carrying different statuses and performing various roles fulfil this need. Socialization and social control are the means through which these needs appear obligatory to individuals and serve as binding force for individuals within the larger society. This concept will become clearer when the famous AGIL scheme given by Parsons will be discussed.

(iii) Cultural System

The third system is cultural system which resides above the social system. Parsons defined this system as that of "*patterned and ordered symbols*". Ritzer defined this system as the "*social stock of knowledge, symbols and ideas*". This system is characterized by morality components, shared knowledge and beliefs and mediums of communication of which language is the most important. For a stable interaction, Parsons stressed that there was a need for stability in symbolic system. As mentioned above, cultural system is comprised of symbols; therefore, this can easily affect personality and social system. By providing a set of norms and values, it guides actors in the social system; for example, during social interaction, and shapes the personality system through socialization.

4. Functional Prerequisites (AGIL scheme)

Parsons held that any social system must achieve four functional prerequisites for its survival. Functional prerequisites can be defined as the problems to which a society must find a solution for its stability. Parsons further argued that the resolution of these problems could only be possible through development of specific institutions that are stable, ordered and have ability to continue over time. The functional prerequisites were problems of adaptation, goal attainment, integration,

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and latency (also known as pattern maintenance), collectively known as the AGIL scheme. The AGIL scheme is presented below in Figure 6.

(i) Adaptation

Adaptation concerns the relationship between a social system and environment in which a system must maintain some level of control on the environment for fulfilment of needs. For example, in order to fulfil the food and shelter needs of members, economy is present as an institution which performs the function of gratifying these needs.

(ii) Goal Attainment

Every society has a need to set few goals, devise means to achieve them and prioritize goals. This need is fulfilled by the institution of politics. Macionis defines politics as a "*social institution that distributes power, sets a society's goals, and makes decisions*".

A-Adaptation	G-Goal Attainment
Economy	Political
Family Education Religion	Law/judiciary
L-Latency	I-Integration

Figure 6: AGIL Scheme

(iii) Integration

Society should devise a way to adjust conflict for its survival and adjustment of conflict can be achieved through a system of coordination and cooperation between various individuals and institutions. This need is fulfilled through a legal system or the institution of judiciary which serves to reduce the potential for disintegration.

(iv) Latency or Pattern Maintenance

Parsons believed that for smooth functioning of society, it is necessary that the basic pattern of values is maintained. This requires a strong justification for the values which require socialization. This function is performed by family, education and religion.

Parsons believed that all parts of society should be analyzed by keeping in view the functions that they are performing in the above-mentioned systems.

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(v) Pattern Variables and Evolution

Parsons too was influenced by the evolutionary doctrine of structural functionalists and argued that societies follow a model of linear evolution from a simple form to a complex one. Starting from the doctrine of economic determinism, he stated that changes in economic system provided the initial means for this change. However, he soon switched to cultural determinism arguing that changes in values served as a means for this transformation. Societies in their evolution mechanism respond to cultural changes and evolve to complex forms by accepting the modern values. He identified two categories of cultural values which were called pattern variables A and B, where the former referred to values of simple societies and the latter to that of complex ones. He believed that the development of societies is dependent (barring the institution of family) on accepting the pattern variables B. The pattern variables are given below in Table 4.

Table 4: Pattern Variables A and B

Pattern Variables A (Simple Societies)	Pattern Variables B (Complex Societies)
Affectivity: Concerns with immediate gratification, operates on the principle of maximizing pleasure and minimizing pain.	**Effective Neutrality:** Concerns with delayed gratification, operates on the principles of achieving higher ends by sacrificing immediate goals.
Diffusion: Relationships are marked by fulfilling many needs and performing broad activities.	**Specificity:** Relationships are marked by fulfilling specific goals and performing narrow- range activities.
Ascription: Marked by emphasizing ascribed statuses, operates on who the person is?	**Achievement:** Marked by emphasizing achieved statuses, operates on what a person is capable of?
Particularism: Interaction is guided by relationships based on particularism: people act in a different way with their family than with others.	**Universalism:** Interaction is guided by relationships based on generalized or universal principles.
Collectivity: Interests of individuals are subservient to the interest of groups.	**Self-orientation:** Self-interest is the major driving force which benefits whole of the society.

5. Social Change

Responding to the biggest criticism levelled against Structural functionalism paradigm that it does not account for the process of social change, Parsons argued that society is characterized by a process of moving equilibrium. Change in one system will trigger changes in the other where these parts will then start working to restore equilibrium. For example, economic conflict can trigger disintegration in other institutions and this problem will then be addressed by either the political system by regulating the economy or by judicial system by adjusting the conflict. He further argued that social change can be seen as a process of social differentiation where institutions become specialized and differentiated in their functions. For example, the function of latency being

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performed by family or religion was also taken by the institution of education. Parsons also held that this differentiation and specialization could potentially result in disintegration; however, it would be averted by the generalization of values.

Evaluation

Being a proponent of structural functionalism Talcott Parsons helped to revive it in 20th century by trying to address various problems present in this perspective. His theories remained highly influential during 1950 and 1960 in America followed by a huge criticism in the following years. Some paints of the criticism can be summarized as:

1. Parsons attempted to devise a grand theory which many believed was not empirical.
2. Parsons was highly criticized for being an ethnocentrist. Many argued that his theory was a way to justify the American cultural imperialism. His theory was part of the modernization approach, a dominant model in 1950s, which attempted to modernize eastern societies on the model of Western values.
3. His approach of social equilibrium was criticized by neo-Marxists who argued that social systems are oriented towards conflict and change rather than stability and equilibrium.
4. His approach of generalization of values and the commitment of people to these values was severely criticized as Michael Mann argued that "*cohesion results precisely because there is no common commitment to core values*".

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PART–III
METHODS OF SOCIOLOGICAL RESEARCH & INVESTIGATION

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METHODS IN SOCIOLOGICAL RESEARCH

INTRODUCTION

Sociological investigation refers to adopting a systematic approach to study issues and problems using observation, experimentation, data collection and analysis, and replication that should be objective and accurate. The purpose of any investigation is to know the truth but truth can be subjective. Further, there are many channels through which we come to know certain truths. These may include expert opinion, tradition and religion. However, a major issue with these channels is that the type of truth provided by these sources is mostly unverifiable. This issue is resolved by science as "*a method of inquiry which provides knowledge and information that is based on direct methodical observation and is verifiable.*" Science relies on empirical evidence which means that "*it generates information and knowledge that can be verified through our senses.*" Further, knowledge generated through science can be replicated easily by following the standard steps that a researcher has used for generating results.

CHARACTERISTICS OF SOCIOLOGICAL INVESTIGATION

Sociological investigation is theoretical, empirical, nomothetic, probabilistic and causal. The word theoretical implies that it is *concerned with generating, developing, modifying, testing, and retesting theories that relate to our social world.* Empirical means that is bases on *direct, systematic, accurate and measurable observations.* Mostly sociological investigation is nomothetic which means that *researchers are interested in finding general principles.* However, it can be idiographic which refers to *understanding individual cases*. In both types, the goal is to understand the underlying patterns of social world. Probabilistic considers a limitation of sociological investigation that is *researchers make predictions and inferences that can have exceptions*. The predictions and inferences cannot be applied to everyone in the similar category. Causal implies that sociological investigation is interested *to look at the cause and effect relations in the social world*.

TYPES OF SOCIOLOGICAL INVESTIGATION

Sociological investigation can be of various types depending on the type of phenomena and the nature of investigation. Broadly, there are four types of investigation which are descriptive, exploratory, relational and causal.

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1. Descriptive Research

Descriptive research attempts to answer 'what is happening?' This type of research describes the reality not attempting to explain it. For example, if we conduct a public poll to know what percentage of people will be voting for PML-N or PTI in the local bodies elections, we are interested in conducting a descriptive research.

2. Exploratory Research

Exploratory research is concerned with theory development seeking to explain some new social phenomenon. For example, if we conduct a study on intra-party elections in Pakistan to understand its dynamics, we are interested in exploratory research.

3. Relational Research

Relational research is concerned with understanding the relationship between two or more than variables. For example, if we conduct a study to know which particular caste will be voting for PML-N or PTI in the local bodies elections, we are interested in looking for a relationship between castes and voting preferences. In relational research, we are simply interested in studying correlation, which means that *two or more than two variables change together.* There are no independent and dependent variables in relational research. However, relational research has a limitation that the relation between variables can be spurious that is, it could seem apparent however it could be false. This limitation is because of the recognition that social world is different from that of laboratory. We cannot keep or hold constant all variables while studying our social world.

4. Causal Research

When a study is conducted to know whether one or more independent variables (variables that can be manipulated or that cause a change) generate or cause an effect in one or more dependent variables (variable that is not manipulated and that changes), we are interested in establishing a causal relationship (change in one variable effects a change in another). For example, if we ask the respondents whether the election campaigning of PML-N or PTI for local bodies elections has changed/strengthened their voting preference, we will be interested in seeing a causal relation between campaigning (cause) and voting preference (effect). To establish a causal relationship, it is necessary to follow the following three steps.

(i) Correlation between variables

(ii) Cause should precede effect

(iii) No extraneous (intervening) variable should be present.

Time in Sociological Investigation

With respect to time, sociological investigations can either be cross-sectional or longitudinal. A cross-sectional study is the one that *collects data at a single point in time* whereas longitudinal study involves *data collection at various points in time (minimum twice).* Longitudinal studies are further divided into two types that are, repeated-measures study and time-series study. Repeated-measures study involves *data collection twice or few times* whereas Trochim argues that time-series study *involves at least twenty waves of measurement.*

Difference between Quantitative and Qualitative Research Designs

The table 5 given below differentiates between both designs.

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Table 5: Research Design

Quantitative Research Design	Qualitative Research Design
Concerned with hypothesis testing, description and prediction	Concerned with theory building, description, exploration, discovery and explanation
Deductive	Inductive
Views human behaviour as predictable, attempts to study such behaviour in controlled conditions	Views human behaviour as dynamic and contextual, and is thus interested in studying the context in which such behaviour is occurring
Views reality as objective	Views reality as subjective: socially constructed
Data is collected through precise instruments such as close-ended questionnaires, scales etc.	Data is collected through observation, in depth interviews, and open-ended questionnaires.
Interested to generalize findings	Interested to understand the context using particularistic findings
Etic perspective	Emic perspective
Interested in statistical inferences	Interested in patterns and broad themes

REASONING IN RESEARCH

Research involves two types of reasoning which can also be called as the dialectics of research. The two logical reasonings involved in research are deductive and inductive approach. Deductive approach involves starting from a general theory and reducing it to a specific hypothesis that can be empirically tested. For example, a researcher is interested in studying cybercriminals in Pakistan. He might start by using Hirschi Control Theory as a reference. This theory states that people who do not get opportunities are more likely to commit crime. Building on this theory, a researcher might hypothesize that if educated people are not given job opportunities, they might become involved in criminal activities like cybercrime. Now this hypothesis can be tested empirically depending on whether data can be collected on cybercriminals or not.

The second type of reasoning -- inductive approach -- involves starting from a specific observation and moving to a general theory to account for those specific observations. For example, a researcher while visiting few universities observes that students are abusing substance. Based on this observation, he decided to study this phenomenon. After conducting a study on few sampled universities, he comes across following findings.

1. Female students were less likely to abuse substance than male students.
2. Students belonging to rural areas were less likely to abuse substance than urban students.
3. Day scholars were less likely to abuse substance than students living in hostels.

Based on these independent findings, the researcher may present his theory which can explain all these findings under a single theme i.e. theory of regulation. Women, people belonging to rural areas, and day scholars are more regulated keeping in view the context of Pakistani society as compared to males, urbanites and students living in hostels.

Steps in Sociological Research

Sociological research involves following eight steps:

1. Define your Topic

The first step in sociological research is choosing a topic on any problem, issue or phenomenon that a researcher wishes to study. Mostly, this is the hardest part of research as people take their social world for granted. One of the possible solutions for this problem is to apply the sociological perspectives which can help the researcher to see the strange patterns in familiar phenomena. After defining one's topic, it is necessary to place it in some theoretical context for better understanding of the topic. For example, a researcher who is interested in studying juvenile delinquency might consider Merton theory of strain as a starting point. The theory presents that when people are unable to achieve culturally desirable goals through legitimate means, they might choose illegitimate means to achieve those goals. Defining a topic also includes giving operational definitions of the concepts that a researcher wants to study. For example, he might define juvenile delinquency as the incidence of committing a crime or being convicted of a crime by children under the age of 18 years.

2. Conducting Literature Review

This is the most important part of any research as it tends to summarize the work that has previously been done on the topic that the researcher is interested to study. The review of previous literature can be advantageous as it helps a researcher refine his topic, formulate hypotheses, plan research design, and look for possible gaps in the knowledge that have to be discovered thus suggesting a dimension for study. Literature on a specific topic could be searched by looking at journals which publish articles relevant to broader area that the researcher is studying.

3. Formulating Hypothesis

Hypothesis is a tentative and testable empirical statement that suggests a relationship between two or more variables. Normally, hypothesis can take two forms: One is null hypothesis that states no relationship between variables whereas the second is alternate hypothesis that states a relationship between variables. Variable can be defined as a measurable trait that varies from case to case. For example, gender is a variable that can have two attributes i.e. male and female. Variables are of two types. Independent variable, also known as the treatment variable, can be manipulated to know its effect on the dependent variable. Dependent variable, also known as the outcome variable, is the one in which effect is observed.

4. Choosing a Research Design

Research design specifies a methodical plan for conducting research. The most important steps involved in research design is conceptualization (how are you defining your concepts), research methods (whether you will be using experiments, surveys, participant observation or comparative study), operationalization (how are you going to measure your concepts), specifying population (people whom you are going to study) and sampling (subgroup that represents the entire population), way of data collection and method of data analysis.

5. Data Collection

The fifth step involved in a research is data collection. This is practical aspect of research

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where you enter the field and collect data from the sample.

6. **Data Analysis**

This is one of the definite goals of any research that is, looking for relationships between variables. Data analysis actually compares the stated hypothesis with what the collected data says. Using various statistical tests depending on the nature of data, its distribution, and type of variables, relationships are examined between variables. One of the goals of data analysis is to ensure reliability and validity of the data. Reliability refers to the degree to which your measures are consistent. For example, a tool can be said to be consistent if it produced same results over multiple measurements. Validity refers to the degree to which your scale actually measures the constructs that you were interested to study. For example, you might operationalize the concept of social class by indicators such as income, occupation and power. But if your questionnaire also assesses income and occupation, your study would not be valid.

7. **Conclusion**

This step deals with concluding the research in which a researcher states whether the null or alternate hypothesis was accepted. The researcher might also figure out limitati::ns of this study and may suggest future research dimensions as well.

8. **Sharing**

A researcher should share his work with other researchers. This can be done through many channels for example, either getting it published in some research journal, newspaper, blog and magazine or presenting it in front of fellow researchers at some formal or informal gathering.

Research Methods

The four research methods used in sociological research are experiments, surveys, participant observation and case studies.

1. **Experiments**

R.T. Schaefer defines experiments as an *"artificially created situation that allows the researcher to manipulate variable"*. Macionis defines experiments as a *"research method for establishing cause and effect under highly controlled conditions"*. This means that experiments are used to assess causal relationship between two variables by holding constant all other variables. Holding constant all other variables other than the variables, of interest refers to the degree of closure that is the gold standard of experiments. If the degree of closure cannot be maintained, it will distort the causality as some intervening might affect the study. Experiments rely on stating an operational hypothesis that predicts a causal relationship between variables. The concepts of variable and its types have already been discussed in the preceding section.

To conduct a good experiment, the experimenter needs to assure that the following conditions are being met:

- **(a)** An operational hypothesis clearly distinguishing independent and dependent variables
- **(b)** Assessing the primary value of dependent variable
- **(c)** Ensuring that cause precedes effect

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(d) Exposing dependent variable to the independent variable by holding constant all other variable. Ensure that no extraneous variable is there

(e) Reassessment of the value of dependent variable to know the change in primary value

To account for changes because of the independent variable, the people under study are divided into two groups' i.e. experimental group and control group, using random assignment. Random assignment is just like probability sampling in which the researcher randomly assigns the people to either experimental or control group. Experimental group actually gets exposed to the independent variable(s) whereas control group receives a placebo (a fake treatment). The logic is that people in control group might not affect the study by observing that people in experimental group are getting any special favour.

Example

A study is interested to see how workplace environment can affect employee satisfaction. Let us start with making a hypothesis which will state that:

"If workplace environment is less flexible, employees will be less satisfied."

For the sake of convenience, we can operationalize less flexibility in workplace environment as employees being monitored through security cameras and employee dissatisfaction as the degree to which they are unpleased with this setting. We might conduct this study by giving an advertisement in the local newspaper that participants are needed for a study that might go on for three months and they will be compensated for this participation. Suppose you receive 20 résumés and you randomly assign them to experimental group and control group with people in experimental group sitting in a setting with security cameras and people in control group in that without cameras. Now hold constant all other variables which in this case can be working hours, salary and employer attitude towards the participants. One the first day of the study, assess the satisfaction level of both groups by using a questionnaire. Now start assessing their satisfaction level for example, after every 10 days for 3 months. If your results at the end of the study conclude that people exposed to setting with security cameras were dissatisfied than people in control group who were relatively satisfied with their job, your hypothesis has been accepted that is, employee dissatisfaction was caused by less flexibility of workplace environment.

Advantages and Limitations of Experimental Design

One of the biggest advantages of an experiment is that a researcher is actually able to establish a causal relation. Further, replication of experiments is easy because of the standardized procedures. However, there are many limitations as well. Experiments are conducted in artificial setting rather than a natural setting. Experiments involve deception which is necessary to establish control. They are relatively costly and may continue over the duration of many months. Experiments can get distorted because of Hawthorne Effect that is participants may distort the study by changing or modifying their normal behaviour if they find out about the objectives of study.

2. Survey

David Popenoe defines survey as the *"systematic questioning of people about their opinions, attitudes or behaviour"*. Macionis defines it as *"a research method in which subjects respond to a series of statements or questions in a questionnaire or an interview"*. Surveys are mostly done to collect descriptive data pertinent to attitudes, opinions and beliefs of a population. However, few researchers often use it for causal relationships as well. Population can be defined as the people on

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whom research will be done or who would be the focus of research. However, in most of the cases conducting a study on entire population is not easy. For example, if a researcher is interested in studying pre-election opinion of voters with respect to contesting political parties, it would not be easy to study every voter of Pakistan. This issue is resolved by selecting a sample from the population. Sample can be defined as the subpart of the population selected on the logic that it will represent the whole. Sampling can broadly involve two techniques, probability sampling and non-probability sampling. Where the former is the one in which every member in the population has an equal chance of inclusion. This type of sampling involves some type of random selection. The latter, however, is the one which does not follow the random selection pattern rather it can be based on convenience. Choosing a sampling technique depends on the nature and accessibility of the population that you wish to study.

Types of Survey

Survey research can either involve questionnaire or an interview (or both). Questionnaire is *a form of survey in which a series of printed or written questions are presented to people under study.* Questionnaires can either be open-ended or close-ended. *If the questionnaire presents a series of written questions with preset responses like MCQ's, it is known as close ended-questionnaire,* for example:

What is your level of Education?

1. No formal schooling
2. Up to five years of schooling
3. Up to eight years of schooling
4. Up to ten years of schooling
5. Intermediate
6. Bachelors
7. Masters
8. M.Phil
9. PhD
10. Any other: __________

A good quality close-ended questionnaire requires that responses should be exhaustive (having all possibilities) and mutually exclusive (respondents can only choose one of them). In the above-mentioned example, a respondent cannot choose his level of education to be intermediate and M.Phil

A close-ended questionnaire can accrue many benefits like data handling and statistical analysis becomes easy because of fixed responses. Further, it is time efficient as the respondents are presented with a set of responses and they have to choose one of them rather than writing responses in the form of sentences. However it can have many limitations as well. Normally, close-ended questionnaires have to rely on categories which might not present accurate information. Consider the below-mentioned example.

What is your income?

1. Less than Rs. 10,000
2. Rs. 10,000 to Rs. 30,000
3. Rs. 30,001 to Rs. 50,000

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4. Above Rs. 50,000

Do you think that someone who is earning Rs. 10,000 would be equal in social status to another who is earning Rs. 30,000? Further, above Rs. 50,000 could mean Rs. 50,001 to income in millions

The second form of questionnaire is known as open-ended questionnaire *which presents a series of written questions with no definite responses rather an empty space is given so that respondents can fill it up*. For example

What is your income (in Rupees)? : ____________________

An open-ended questionnaire has many benefits like it provides accurate information. Further, just questionnaire can provide a rich data source to the researcher for analysis. Nevertheless a researcher may face many issues in data analysis if he has to quantify such data. Moreover, he would have to try hard to make a sense out of what the respondents had actually written.

Questionnaires can be presented to the respondents in many ways, most famous being self-administered (researcher or associates being present), mailing (postal) and emailing questionnaires. Self-administered questionnaires having a higher response rate as compared to mailed and emailed questionnaires in which both response and return rate is lower.

An interview is a form of survey in which *a series of questions are verbally presented to respondents under study*. Interviews like questionnaire can be close-ended or open-ended. In close-ended interviews, a researcher presents questions to the respondent with fixed responses and he selects one of them whereas open-ended questionnaire involves no fixed responses and the interviewee is free to share his views. This type of interview yields an additional benefit to the interviewer as he can come up with follow-up questions using a technique known as probing. Interviews can take many forms for example, face-to-face interviews, telephonic interviews, and cyber interviews (using Skype or any other online medium).

Interviews have many advantages and limitations as well. One of the biggest advantages of interviews is that it can give dimension to a researcher in case of exploratory study. Further, in-depth meanings of a particular group can be easily studied by conducting interviews. However, face-to-face interviews can influence the respondents; for example, facial expressions of the interviewer can present certain cues to the respondents of the desirability and undesirability of responses which can make him cautious. Further, an interviewer might phrase a question in a way that can make a respondent give socially desirable answers.

Another type of survey research can be a focus group discussion in which *small samples from a population are presented with a topic or issue and are asked to discuss it*. People in focus groups discuss the issue and present their opinions. A moderator is present to facilitate the study who might intervene in case of any dispute or if the discussion deviates from the topic.

Advantages and Limitations of Survey Design

One of the biggest advantages of survey is that a researcher is actually able to study large populations using a sample. Further, it can provide the researcher with rich data source in the form of in-depth and value-laden statements. Data on many aspects of a population can be gathered for example, demographics, health data, attitudes, beliefs and opinions. However, there are many limitations as well. Surveys can be expensive if the chosen sample is more in number. Further,

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response and return rate is an issue in survey research. Though surveys are time-efficient, they can become time-consuming in case of mailed and emailed surveys.

3. Observation

Richard T. Schaefer defines observation as a research method in which "*investigators collect data through direct participation and/or closely watching a group or community*". Observational studies can be either conducted in laboratories or in the field. The laboratory observation, for example, can be done on a group of children to know their play or communication patterns. However, most of the observational research in sociology is conducted in the field as it is a natural setting involving social relationships and social processes. One of the most practiced forms of observational research is participant observation. Participant observation as defined by Macionis is "*a research method in which investigators systematically observe people while joining them in their routine activities*". Similarly Richard T. Schaefer defines it as "*joining a group for a period of time to get an accurate sense of how it operates*".

Anthropologists refer to participant observation as field work and call their study as ethnography. Richard T. Schaefer defines it as the "*efforts to describe an entire social setting through extended systematic observation*". Most of the times, participant observation involves description and exploration as its research objectives. Unlike other research methods, participant observation is flexible. Having its roots in the concept of Verstehen given by Weber, this research method attempts to understand the underlying deep meanings that people use to construct reality in their setting. For example, a researcher involved in participant observation may be interested to see the meanings that people of a small African tribe attach to a sacred stone.

However, participant observation has many limitations as well. One of the biggest challenges for the observer is to create a balance between his observer and participant role. If an investigator only remains an observer, he might not be able to understand the in-depth meanings that people of a particular culture attach to any symbol. Further, he might distort the natural setting of the event by not participating in it (Hawthorne effect). On the other side, becoming a participant can create many issues as well. The investigator might get swayed away by the influence of the event and may forget his role as an observer which can make his work highly biased. Another limitation is to get access to the site and develop rapport with the group that an investigator wished to observe. People do not open up immediately to an outsider therefore participant observation can last up to many years.

4. Case Study

David Popenoe defines case study as "*a detailed record of a single event, person or social grouping*". This approach is mostly used when an in-depth analysis of a real-life event or phenomenon is required. The case study method involves data collection technique such as participant observation, semi-structured or unstructured interviews, diaries, memoirs, autobiographies, assessment reports, case notes, letters, personal conversations, archives and photographs. R. E. Stake divides case studies into three types which are:

(a) **Intrinsic case studies:** This type of case study is concerned with some distinctive phenomenon.

(b) **Instrumental Case Studies:** This type of case study is concerned with selecting cases to study some phenomenon, let us say depression. The cases are chosen to investigate how the phenomenon exists within a particular case.

(c) **Collective Case Study:** This type of case study is concerned with investigating many cases at the same time to understand some broader phenomenon

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Case studies can be divided into many times depending on the unit of analysis. For example, case study can be conducted on an individual, a group (family, some delinquent gang), location (shrine), organizations (political parties) and events (elections).

Characteristics of Case Studies

Case studies are mostly descriptive, providing rich source of qualitative data on an event or phenomenon. However, quantitative data may be collected on a case by using quantitative techniques such as conducting a survey. Case studies offer a researcher an avenue to collect all types of data - whether quantitative or qualitative - to better understand a case.

Advantages of a Case Study

Case study offers many advantages. Case studies are mostly explorative in nature hence they generate research questions that can provide future dimensions to researchers interested in studying similar phenomenon. Case studies can also challenge the accepted theories and may influence the researchers to retest recognized theories. By providing in-depth details of a phenomenon, case studies offer its unique dimensions that researchers might not be well aware of.

Limitations of a Case Study

The findings of a case study cannot be generalized to the entire population. Further, such studies are difficult to replicate. The element of researcher bias is quite common in case studies. As case studies are also based on recalls made by individual cases, there is a probability of memory distortion and hence the authenticity of data can be easily challenged. An additional problem can be locating the cases that a researcher wishes to study. Moreover, getting access to such cases is also a challenge.

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SOCIAL PROBLEMS IN PAKISTAN

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SOCIAL PROBLEMS

INTRODUCTION

Social problems can be defined as "*a social situation that affects or is thought to be affecting a significant number of people*." Keeping the above definition in mind, it can be argued that social problems are objective as well as subjective in nature. Seeing social problems as objective, a sociologist would be interested to see the dysfunctions that are being caused by it. However, its subjective nature would mean seeing a problem related to how people are constructing that particular problem and how their subjective interpretations are defining a problem as a social problem.

Social problems are universal in nature as there is no society without situations that are considered detrimental. However, what a society considers as problem can differ from one place to another. Every society conforms to its own version of ideal conditions and the deviation from these conditions is likely to be considered as a social problem. For example, child labour can be considered a social problem in one society but in some other society, it might be considered as an economic resource. Social problems are interrelated as one problem can cause another problem. The lack of political stability in a country can cause many problems like violence, economic distress, inflation, corruption and inequality.

The social problems that will be discussed in this section are population growth, rural-urban migration, deviance and street crime, unemployment, illiteracy and school dropout, prostitution, poverty, child abuse, child labour and bonded labour, social customs and traditions affecting women, and violence against women.

1- HIGH POPULATION GROWTH RATE

"*The systematic study of human population related to its size, composition, growth and mobility is known as demography*." Before discussing the issue of high population growth, it is necessary to define few concepts. The definitions are given by Macionis.

1. **Fertility:** The incidence of childbearing in a country's population.
2. **Crude Birth Rate:** The number of live births in a given year for every 1000 people in a population.

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3. **Mortality:** The incidence of death in a country's population
4. **Crude Death Rate:** The number of deaths in a given year for every 1000 people in a population.
5. **Infant Mortality Rate:** The number of deaths among infants under one year of age for each 1000 live births in a given year.
6. **Life Expectancy:** The average life span of a country's population
7. **Natural Growth Rate:** Crude birth rate minus Crude death rate

THEORIES ON POPULATION GROWTH

(a) **Malthusian theory:** Thomas R. Malthus (1766-1834) argued that the increasing world population will lead to social disorganization and food shortage. He held that population was increasing geometrically whereas food production was following an arithmetic pattern.

(b) **Demographic Transition theory:** This theory states that population growth patterns depend on the level of technological development in a society. The theory asserts that population growth increases during industrialization due to more food and better technology; however, with the increase of dual working families, population increase will soon decline.

(c) **Boserup theory:** This theory considers population growth as positive by arguing that population growth actually made men more innovative as they had better technologies to increase food production by modernizing agriculture.

Population Growth Rate as a Social Problem in Pakistan

Population growth plays a very important role in socio-economic development of a country. Pakistan ranks fifth in the world due to its population of around 216 million and population growth rate of 2.0%. It has been estimated that by 2050, the population of the country will double to reach 385 million.

Table 6 Demographic Indicators of Pakistan

Demographic Indicators	Status in 2019
Total Population (in Millions)	226
Urban Population (in percentage)	34.1%
Rural Population (in percentage)	65.9%
Fertility Rate (total children born/woman)	3.45
Crude Birth Rate (per 1000)	28.02
Crude Death Rate (per 1000)	6.89
Population Growth Rate (in %)	2.00
Life Expectancy (in years):	67.8
Males	67.27
Females	68.28

Source: *World Bank*

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Like many less-developed countries, high population growth is a significant issue in Pakistan as many socio-economic problems arise from high population growth. One possible explanation of this argument arises from population-poverty theory which argues that increasing population in a country with low development indicators can cause many economic problems as it will reduce the household and national savings creating issues by lowering per capita income. This will initiate a poverty cycle as large families with low income would not be able to educate the younger members of society. This argument can be strengthened by the findings of Census and Economic Information Center (CEIC) which stated that Pakistan has the lowest saving rate in Asia (5.2% of GDP). The increase in population is also straining Pakistan's natural resources. Pakistan, being an agriculture-dependent country, requires arable land for cultivation and better yield. However, with the increase of population, the arable land is being utilized for housing projects to accommodate the growing population. This can prove detrimental to the economic growth of Pakistan. Many scholars in Pakistan contend that lower fertility rate will result in less straining of arable land which would positively contribute to economic development of Pakistan.

Determinants of Population Growth in Pakistan

(a) **Decline in mortality rate:** Due to increase in health technology, the crude death rate has declined to 6.3 per 1000 persons in Pakistan. Better health facilities, increasing awareness of healthy life style, and control of epidemics has decreased the death rate which has increased life expectancy in Pakistan.

(b) **High fertility rate:** Pakistan has the second highest population growth rate in Asia. The fertility rate of Pakistan is 2.5 whereas, with the exception Afghanistan, the average fertility rate in South Asia is 2.4. This has resulted in other social problems like food shortage, lack of safe drinking water and environmental degradation.

(c) **Dependency ratios:** Currently, more than 31% of Pakistan's population is under the age of 15 years which means that the dependency ratio is high in the country. This can be attributed to high population growth rate. This has put an extra burden on earning people as they have to pay more in lieu of taxes to support the non-productive members of society.

(d) **Illiteracy and unawareness:** One of the major reasons behind high population growth rate is illiteracy. People who are uneducated are less likely to see the harmful effects of overpopulation. Further, they are less likely to use contraceptive techniques to control population. Illiteracy in rural women is the major factor contributing to high population growth. Even in educated people, there is a desire for more children which can be attributed to low awareness with respect to long-term effects of overpopulation.

(e) **Polygyny:** Polygyny refers to having more than one female spouse. In Pakistan, Polygyny is allowed which can be an important factor causing high population growth. One of the reasons for Polygyny is the desire for a male child. Being a patriarchal society, we prefer male child over a female one. Having many male children brings social prestige and capital.

(f) **Early marriages:** In Pakistan, 48.2% of the population is in reproductive age (15-49 years). The trend of early marriages is yet present in Pakistani society which increases the childbearing span of women leading to many pregnancies.

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(g) **Consecutive pregnancies:** It is necessary to ensure a minimum gap of three years between childbirth and next pregnancy for better maternal and child health. However, in Pakistan, this practice is not followed.

(h) **Cultural beliefs:** In Pakistan, having more children is considered an economic edge as it is believed that more children will contribute to the family income. People avoid using contraceptives on the belief that Allah is the provider of income or *rizq*. The family planning programmes launched by the government receive strong confrontation on the basis of religious beliefs.

(i) **Migration:** One of the biggest reasons for overpopulation in Pakistan was the increased number of Afghan refugees who started entering Pakistan after the political turmoil in Afghanistan during 1980's.

(j) **Low dual income families:** Majority of the women are inactive in economic sphere of Pakistan. This means that women are more likely to have children as they stay at home.

(k) **Climatic factors:** Few scholars argue that one of the major reasons behind high population growth in Pakistan is the warm climate due to which people reach puberty at a younger age.

CONSEQUENCES OF POPULATION GROWTH IN PAKISTAN

1. Effects on Economy

With the increase in population, the GDP and GNP decrease due to consumption of more goods which, in turn requires increasing imports. Inflation 12.55%.

2. Low Standard of Living

Unemployment rate 6%, Growth rate 3.1%.

One of the consequences of population growth is low per capita income due to increased dependency ratio. Because of overpopulation, there is availability of cheap but highly skilled labour force which has market competitive but has resulted in lower wages which has resulted in low standard of living. Further, it increases unemployment as the supply of labour is more than the actually required. The current unemployment rate in Pakistan has swelled to 6.1%. Additionally, high population growth rate decreases savings as people have to pay more taxes to support increasing dependent population. Another consequence can be inflation as the more demands for goods can increase the prices of commodities in the market. The current inflation rate in Pakistan is estimated to be 12.55%, very high. Overpopulation has also increased the demand for housing, one of the major reasons behind increased prices and rents of houses, especially in urban areas.

3. Strain on Natural Resources

Population growth is directly proportional to more consumption of resources. Due to increase in population, it would be justified to say that natural resources are being abused. Further, this has resulted in lower person-to-land ratio. With the increase of population, the arable land is decreasing which means that avenues for agricultural production are decreasing.

4. Environmental Degradation

With the rapid increase in population, the present infrastructure has collapsed in Pakistan. Due to sewage problems, unplanned housing schemes and overconsumption, environment is being damaged severely. Further, the managing of waste produced by such a large population has

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created many problems at administrative level. This is also affecting the environment as majority of the waste is dumped in rivers. Further, the wastes generated by factories are increasing environmental pollution. The overabundance of transport, especially in urban areas, is increasing air pollution.

5. Low availability of Services

Due to increasing population, a sudden decline has been observed in services such as transport, health, sanitation and education.

6. Social Problems

Apart from poverty and unemployment due to high population growth, many other social issues like crimes have increased. Over-urbanization has resulted in anonymity which has resulted in low social regulation. Further, suicide rate is increasing due to disparities that people experience as the result of inability to meet their basic needs.

REMEDIES

1. Literacy

Being educated is positively correlated with usage of contraceptives. Educated women are more likely to adopt contraceptive practices than the illiterate women. Further, having education would mean a better awareness of negative outcomes that multiple pregnancies can result in thus lowering the fertility rate. Further, acquiring education can result in delaying early marriages which would mean that the reproductive period for women will decrease. Further, providing education to children can give awareness to the parents that educating children is a pressure on household income so they might choose to have fewer children.

2. Women Participation in Workforce

By encouraging women in the workforce, population growth can be reduced as the opportunity cost in case of having multiple pregnancies will increase for women so they might decide to have fewer pregnancies.

3. Taking Religious Scholars on Board

For successful implementation of family planning programmes, government must take religious scholars on board. Religious scholars can help in reducing population growth by educating the masses that religion is not against family planning.

4. Media Campaigns

Media can play a very effective role in reducing population growth by projecting the benefits of family planning through advertisements and dramas. Further, programmes highlighting the negative consequences of overpopulation should be regularly aired.

5. Encouraging Contraceptives

The Ministry of Population has taken strong measures to increase the use of contraceptives in population. The current prevalence rate of contraceptive usage in Pakistan is 35%. Targeted efforts should be made at societal and governmental level to rapidly increase this percentage.

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6. Efficient Training of LHWs

The lady health workers should be properly trained and a proper mechanism should be developed to review their efforts in creating awareness especially among the rural women regarding the use of contraceptives. There are many lady health workers operating in Pakistan however but due to lack of proper monitoring mechanism, many of them remain absent from their duties.

POPULATION GROWTH: AN ALTERNATIVE ARGUMENT

All the arguments given above represent the views stressed by modernization theory. Dependency theory while criticizing the approach of modernization theory argues that it is the underdevelopment rather than the population growth that is creating problems. Dependency theory attributes this underdevelopment on the developed countries for creating global poverty. The developed countries of the world comprise only 25% of the world population but they consume roughly 80% of the resources. Dependency theory further posits that developed countries rather than stressing the less - developed countries for reducing their population, should reduce their consumption of resources. Similarly, few argue that population distribution rather than population growth is an issue that should be resolved. In Pakistan, Balochistan has the largest area but has the lowest population. Punjab is densely populated because of employment opportunities and better security conditions. Government of Pakistan, rather than controlling population, should direct its efforts for more balanced population distribution by creating employment and educational opportunities in less - developed provinces and improving the security situation in threat-prone areas.

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2-RURAL-URBAN MIGRATION

The study of migration has been considered as an important element in demography because of its role in urbanization and social change. Migration can either increase or decrease population of a particular area. Migration has also been considered as an agent of cultural evolution as migrants bring along their culture to the place of migration, thus introducing new ideas, values and beliefs. In this sense, migration can also raise social conflict in an area.

Migration can be defined as the geographic movement of people across a specific border where the nature of settlement can either be permanent or partly permanent. If people are following a regular pattern of short-range migration and continue to move after a shorter interval, it is known as circular migration. Scholars differentiate between internal and international migration, with the former defining movement within the same country and the latter refers to the movement across international boundaries. Few concepts related to migration are defined below:

1. **Internal migration:** *Geographic movement within the same country*
2. **International migration:** *Geographic movement to some other country*
3. **Immigration:** *Geographic movement into a new country*
4. **Immigrant:** *A migrant who moves to some other country*
5. **Emigration:** *Geographic movement out of home country*
6. **Emigrant:** *A migrant who moves out of home country*
7. **In-migration:** *Geographic movement into some new governmentally defined area within the same country*
8. **In-migrant:** *A migrant who moves to a new area within the same country*
9. **Out-migration:** *Geographic movement out of a governmentally defined area within the same country*
10. **Out-migrant:** *A migrant who moves out of an area within the same country*
11. **Area of destination:** *A geographic area where movement terminates*
12. **Area of origin:** *A geographic area from where movement is initiated*
13. **Net migration:** The net effect of in-migration and out-migration on a country's or area's population.

Methods to Calculate Internal Migration

(a) **Calculating in-migration:** To calculate in-migration rate of a place, divide the number of in-migrants by total population at area of destination and multiply it with 1000.

(b) **Calculating out-migration:** To calculate out-migration rate of a place, divide the number of out-migrants by total population at area of origin and multiply it with 1000

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(c) **Net migration rate:** Subtract number of out-migrants from number of in-migrants, divide it by total population and multiply it with 1000.

THEORIES ON RURAL-URBAN MIGRATION

(a) **Harris & Todaro theory:** This theory states that individuals who are risk-neutral migrate to urban areas due to a gap, they think, exists between anticipated urban wages and actual wages at rural areas. This theory is actually an extension of neoclassical economic theory of wage differential which states that migration results from geographic differences in demand and supply of labour. Rural areas having high supply of labour and low wages are more likely to push people to migrate to urban areas having high demand for labour and high wages.

(b) **Rational choice theory:** This theory considers migrants to be rational beings, who after carefully calculating cost and benefits of migrations, decide to migrate for higher net return over some time horizon.

(c) **The New Economics theory:** This theory criticizes migration as an individual decision and argues that migration is a decision taken by a household in order to increase their income and privileges.

(d) **Ernest G. Ravenstein theory:** Ravenstein attempted to give a holistic theory that could explain both internal and international migration. His theory revolves around two concepts that are, absorption (more intakes of migrants) and dispersion (high giving up of migrants). The theory further stresses that urbanites are less likely to migrate than people of rural areas and mostly the reasons behind migration are economic factors.

(e) **Stouffer's Intervening Opportunities Model:** Stouffer's model states: "*Migration is directly proportional to opportunities available at area of destination and negatively proportional to the number of intervening opportunities during or before the move.*"

(f) **Lee's Push & Pull Model:** This model stresses that stimulus for migration is affected by push factors at area of origin and pull factors at area of destination. However, migration can become unsuccessful if intervening obstacles are present between area of origin and area of destination.

DETERMINANTS OF RURAL-URBAN MIGRATION IN PAKISTAN

Pakistan ranks sixth among the most populated countries of the world. In addition to population explosion, the population distribution of Pakistan is also changing tremendously. One of the evidence for this increasing trend is the increase in rural-urban migration. The recent statistics show that 35% of the population is living in urban areas whereas 65% lives in rural areas. One of the reasons for this trend is unobstructed and inexpensive movement from rural to urban areas. The determinants that stimulate rural-urban migration are:

1. Employment Opportunities

The major driving force for rural to urban migration is economic in nature. People from rural settings migrate to urban areas in search for better employment opportunities. Further, due to high agricultural labour present in rural areas, many might migrate to urban areas for finding employment.

2. Unavailability of Better Services

In Pakistan, both rural and urban areas are underprovided with respect to service infrastructure. However, the conditions are much worse in rural areas as compared to their urban counterpart. People migrate to urban areas for access to better health, sanitation and education.

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3. High Chances of Personal Growth

Urban areas with their commercialized centres and specialized markets provide higher opportunities to migrants in terms of jobs, learning, education and personal growth. People for improving their social condition are likely to migrate to urban areas.

4. Technological Changes

People used to migrate to urban areas for a shorter period and returned back during peak agricultural periods. However, with the revolutionizing of agriculture, much of the task, performed previously by these people, has been overtaken by machines. This has caused people to move permanently to urban areas.

5. Scarcity and Unequal Distribution of Land

Many people are migrating from rural to urban areas due to decrease of arable land in addition to having no access to land. Being landless in a rural setting means having no opportunities which stimulates either the entire household or few members to migrate to urban areas for generating income.

6. Education

Scholars regard education as an important factor of migration as many studies show that people who are educated i.e. have a university degree, are more likely to migrate to urban areas for professional development and raising living standards.

7. Increase in Materialistic Tendencies

Due to advances in modern technology, our society has become increasingly materialistic in orientation. People have a tendency to become affluent by acquiring all luxuries of life. Migration to urban areas is a way to quench this thirst as traditionally urban areas have been considered as a hub of wealth and opportunities.

8. High Fertility

People in rural areas are more likely to have more children due to lack of contraceptive practices. With limited land and no employment opportunities, many younger members of the family migrate to urban areas for sharing the household burden.

9. Refuge-Seeking

One of the reasons for rural-urban migration is the flexible social organization of urban areas. Rural areas are highly segregated with respect to caste, religion and traditions. Many people migrate to urban areas as they find refuge in terms of anonymity provided by the urban areas.

DISADVANTAGES OF RURAL-URBAN MIGRATION IN PAKISTAN

1. Increase in Crime Rate

Many people migrate to urban areas in search of better life without recognizing that the current infrastructure of cities is not able to accommodate many of them. When the expectations of migrants with respect to better life are not fulfilled, the resultant frustration and deprivation can instigate them to aggression and criminal activities. A good example of this case can be Karachi where due to over-urbanization, many crimes live mobile snatching, robbery, murder, involvement in extremist groups and encroachment a common issue. Further, due to costly living standard and increased economic inequality in urban areas, migrants may resort to illegitimate means to survive. Further, migration from other parts of Pakistan to urban area of Karachi has given rise to many inter-ethnic conflicts over economic resources.

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2. Increase in Urban Slums

Due to rapid urbanization as a consequence of migration, the infrastructure of urban centres has exploded. Many of the developmental projects to accommodate increasing number of migrants were on immediate basis rather than properly being planned. This has increased slums in many urban settings such as Lahore, Karachi and Faisalabad.

3. Housing Issues

Due to large intakes of migrants, the urban areas are facing shortage of houses. Due to this shortage and the increasing demand of houses, the prices and rents of houses have also been increased by many owners.

4. Congestion

The urban areas are becoming highly congested due to increasing population which has increased the chances of epidemics and infectious diseases. One manifestation of this congestion can be understood in terms of urban sprawl which has increased the cost of services such as providing and maintaining infrastructure, sanitation, sewage disposal, and transportation. Further, traffic congestion in megacities like Lahore, Faisalabad and Karachi is an evidence of how uncontrolled migration has devastated the roads and traffic infrastructure.

5. Environmental Degradation

Due to increasing migration from rural to urban areas, there has been a rise in demand of houses. This has resulted in excessive deforestation. Further, due to over-urbanization, environment is largely being affected by air and water pollution.

6. Impersonality

With the increasing population of urban areas due to migration, the sites are becoming more impersonal. Simmel presents the concept of *blasé* urbanite to characterize people in urban areas who detach themselves from other people due to insecurity that arises from not knowing people around you. Further, the traditional system of joint families is being disintegrated due to such migration as people prefer nuclear families in urban setting due to high cost of living.

REMEDIES

1. Increasing Employment Opportunities

To obstruct rural-urban migration, it is necessary to create employment opportunities at rural areas and semi-urban areas. One possible way could be to promote rural development programmes in such settings which can educate the locals to adopt various techniques to increase agricultural yield. However, this reform demands increasing access to land and other resources

2. By improving Service Infrastructure

Government should reduce its developmental bias by strengthening infrastructure related to health, education and sanitation in rural areas. One of the major reasons behind migration to urban areas is access to quality education. If government succeeds in providing excellent educational opportunities through developing colleges and universities in rural areas, migration could be stopped. Further, the access of rural population to important social facilities like electricity, gas, cinemas and roads can reduce the migration towards urban areas.

3. Shifting the Industrial Sector near Rural Areas

Though it could have many dysfunctions, but one possible remedy is shifting the industrial sector near rural areas. Majority of the population of Pakistan is residing in rural areas and such relocation of industrial and service-providing sectors near rural areas can raise employment for many people in that setting.

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3-DEVIANCE & STREET CRIME

Maintaining social order and establishing ways to achieve social regulation have been the primary goals of societies since the very beginning. Social regulation can be defined as the ways, methods or means by which society regulates, controls, and/or institutionalizes behaviours of members of society according to established set of norms (expectations of society). People who do not follow the established patterns of society or challenge them are considered deviants. Deviance can be defined as *violating the established norms and values of a society*. Edwin Lemert divided deviance into two types which are:

PRIMARY DEVIANCE Smoking, Not attending class, Use left hand for eating.

Regular episodes of deviance that do not invoke a harsh reaction from society for example, not attending a class, using your left hand for eating, thinking differently from the mainstream or smoking can be defined as primary deviance. Primary deviance normally involves violating folkways of society. Folkways are those norms of society which are not strictly implemented and society might not even respond if such norms are:

2. SECONDARY DEVIANCE Labelling someone as deviant regularly

If a society starts responding strictly on acts considered as primary deviance, for example, someone who smokes might be labelled as drug addict by his friends or associates and they may ostracize him from social gatherings or might actually make him smoke more. Labelling someone as deviant regularly or might make him accept this new identity and thus can set in secondary deviance. Secondary deviance thus involves breaking down expectations of society repeatedly. Secondary deviance can result in stigmatization of a person which can be defined as *acquiring a strong negative tag that can even affect the way a person thinks about himself or the way others think about him.*

It is worth mentioning here that deviance and crime are different concepts. Deviance is violation of cultural norms whereas crime is the violation of law. C. Darrow defines crime as an act *"forbidden by the law of land and for which penalty is prescribed"*. Keeping this in view, we can say that every crime is an act of deviance as it involves violation of a law which is based on certain societal expectations. However, every deviance cannot be regarded as crime; for example, skipping a class

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can be a deviance but not crime as none of the state institution like army, police, and courts will respond if someone skips a class. There are different types of crime which can be summarized as:

(a) **Crime against person:** Macionis defines it as "*crimes that direct violence or the threat of violence against others*". For example, robbery, murder, rape, etc.

(b) **Crime against property:** Macionis defines it as "*crimes that involve theft of property belonging to others*". For example, land grabbing.

(c) **Victimless crimes:** Macionis defines it as "*violations of law in which there are no obvious victims*". For example, suicide, prostitution.

(d) **White-collar crimes:** There was a misconception that people who commit crime are poor. Edwin Sutherland challenged this perception by presenting the concept of white- collar crime which can be defined as crimes committed by those who have high social status mostly in the course of their profession e.g., embezzlement and tax evasion. Sutherland defines white collar crime as "*crime committed by a person of respectability and high social status in the course of occupation ... crime committed in the course of one's economic and fiscal activities*".

(e) **Organized crime:** Macionis defines organized crime as "*a business supplying illegal goods or services*". Examples of organized crime in Pakistan can be extortion, land grabbing, and timber mafia.

(f) **Corporate crime:** Corporate crime can be defined as violations of law done by a corporation or people who represent that corporation. For example, environmental pollution and selling defective commodities.

(g) **Hate crimes:** Crime committed against a person, his property or an entire category on the basis of any bias. For example, sectarian and ethnic crimes in Pakistan.

(h) **Street crimes:** Any criminal act or illegal action that is performed at a public place. Common examples can include snatching, battering, and harassment.

THEORIES ON DEVIANCE AND CRIME

1. Classical explanations

The classical school attempted to explain crime on the basis of hedonistic nature of human beings. The proponents of this school emphasize the free will of human beings and argue that people always try to maximize pleasure and avoid pain. The only way to ensure social control is to spread fear of punishment. The major advocate of this school is Cesare Beccaria who states that:

> *"In order for punishment not to be, in every instance, an act of violence of one or of many against a private citizen, it must be essentially public, prompt, necessary, the least possible in the given circumstances, proportionate to the crimes, dictated by the laws."*

2. Geographical Explanations

The geographical explanations deal with the climatic and physical conditions of a society to explain crime. Montesquieu, for example, states that "*the rate of crime increases near the equator while they decrease as one proceeds towards polar region*". Similar explanation is offered by Adolphe Quetelet who argued that in regions with warm climatic conditions, people are more likely to commit violent crimes whereas in cold climatic conditions, property crimes are more likely.

3. Biological Explanations

The biological explanations of crime started with the evolutionary perspective on crime. Cesare Lombroso, an Italian physician, believed that criminals are atavists which meant that they were evolutionary throwbacks who could not develop to the modern form during the course of evolution. Another explanation offered by Mednick states that criminals have a slower autonomic nervous system which creates difficulty in learning to control aggression hence increasing violence.

William Sheldon argued that body type or structure actually determines criminal behaviour. He divided human body structure into three types that is, ectomorph, endomorph and mesomorph and argued that mesomorph were more likely to commit crimes than ectomorph and endomorph. Another theory in biological tradition is the XYY super-male theory which posits that an extra Y chromosome in some males makes them more violent. However, no biological explanations given above have empirical standing.

(a) Psychological Explanations

Psychological explanations revolve around the concept of personality and personality traits in explaining criminal behaviour. Reckless and Dinitz presented containment theory of crime which stated that the ability to commit deviance or restrain it is contained within a person's personality.

(b) Sociological Explanations

The sociological understanding related to crime and deviance can be studied using three sociological perspectives.

(c) Structural Functionalism

Durkheim held that crime and deviance are functional as they contribute to strengthening of norms in addition to bringing change in society. The following functions of crime and deviance are discussed below.

(i) Deviance helps to reiterate norms and values.

(ii) Deviance helps to re-establish the ethical borders of a society. We take our social world for granted and can only recognize its importance when anything strange happens in our immediate environment. While responding to that strange happening, society is actually re-establishing its order.

(iii) Deviance can result in social integration; for example, after the spiteful attack of terrorists on APS Peshawar, the whole nation integrated and demanded end of terrorism.

(iv) Deviance can bring social change in society as people who are labelled deviant are mostly the ones who challenge the established patterns of society. It is quite possible that the set patterns might be fallacious.

2- R.K. Merton's Theory of Strain discusses the possible reactions may that arise when there is a strain between culturally stresses goals and the legitimate means provided by the society to achieve such goals. Merton held that every society stresses some goals that are worth achieving and provide institutionalized and socially acceptable means to achieve those goals. A person, who using approved means, achieves cultural goals is a conformist. Merton also stresses that every individual, does not have equal access to those means which can result in many deviant reactions. One of them is innovation, where a person achieves cultural goals by using illegitimate, or deviant, means. For

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example, cybercriminals attempt to achieve wealth by using unfair means. Another deviant response can be ritualism where a person accepts the institutionalized means but rejects the cultural goals. For example, an honest clerk who is not concerned with making money rigidly sticks to the conventional means. A fourth deviant response can be retreatism in which a person rejects both cultural goals and approved means e.g. drug addicts. There is another category of people who reject cultural goals and approved means but they set up new goals and devise new means to achieve them. Merton referred to this category as rebels.

Table 7 Merton's Theory of Strain

Behaviours	Cultural Goals	Institutionalized Means
Conformist	Accept	Accept
Innovative	Accept	Reject
Ritualist	Reject	Accept
Retreatist	Reject	Reject
Rebels	Reject but make new goals	Reject but devise new means

Another theory in structural functionalism tradition is the theory of relative opportunity by Cloward and Ohlin who argue that crime results due to easily accessible illegal opportunities rather than restricted legitimate opportunities.

(d) Social Conflict

This perspective challenges the mainstream views on deviance and crime and argues that laws and dominant norms are shaped by the powerful to protect their interests. Such people themselves violate law because they have power to manipulate ambiguous laws. Liazos, a conflict theorist, argues that most people who are labelled as deviant and criminals have the attribute of powerlessness in common.

Similarly another conflict theorist, Steven Spitzer relates crime and deviance to capitalism and argues that capitalism depends on: a) labour that is productive; b) maintaining respect for people in authority; and 3) protection of private property. A person, who challenges or deviates from the above- mentioned principles in a capitalist society, is considered deviant or criminal. Another strand of conflict perspective based on feminism argues that women in society are more regulated than men and hence are more likely to get labelled as deviant than men.

(e) Symbolic Interactionism

The first theory in this tradition is labelling theory which argues that deviance does not depend on actions, rather it depends on reactions. This means that deviance depends on how people react to a particular action. For example, someone might borrow a ballpoint from you and does not return it. Now it is up to you whether you label his action as theft or absentmindedness. Society may label an individual using two labelling strategies which are retrospective and projective. The former involves labelling someone's past on the basis of his present deviance and the latter involves labelling someone's future on the basis of his past or present deviance. For example, if someone is alleged to have done corruption, society may label his past by saying that he constructed his personal house in a shorter time so he must have been involved in accepting bribes

since long. They may also label his future by saying that once he had enjoyed the benefits of corruption, now he will keep on doing it.

Similarly, Sutherland Theory of Differential Association states that deviance or conformity results from the nature of associations that a person has. If a person is associated with a deviant group, his unconventional behaviours will be appreciated by the group which would strengthen the conceptions of morality held by the group. Hirschi's Social Control Theory argues that deviance results from weakening of four types of Social Control which are attachment, opportunity, involvement and beliefs. A person, who is loosely integrated, has fewer opportunities, is less involved in social activities and has weak beliefs, will be more likely to commit deviance and crime. Criticism can be made on Hirschi's theory by presenting a counter argument that there are instances when high attachment, more opportunities, extensive involvement and strong beliefs can be a reason for committing crimes

Determinants of Deviance in Pakistan

Crime rate is increasing in Pakistan with every passing year. The data prepared by Pakistan Bureau of Statistics (PBS) indicate a tremendous increase in rate of crime, which is given below in Table 8. The determinants for increase in crime are:

(a) **Low education:** One of the reasons for deviance and crime in Pakistan is low education. Studies points out that majority of the people in prisons have low education. Having low education means having less opportunities in life which can result in choosing illegitimate ways to achieve success.

(b) **Absence of parental regulation:** Majority of children in Pakistan get involved in labour at a very young age which halts their education. Further, the early experience of labour and the environment at workplaces might lead them to delinquent behaviour. The independence because of earning their own income weakens the parental supervision which can instigate deviant tendencies.

Table 8 Crime against Person and Property

Year	Reported Cases
2012	645647
2013	634404
2014	627127
2015	633299
2016	677554
2017	683925
2018	703481
2019	786339

Source: *Pakistan Bureau of Statistics*

(c) **Poor economic conditions:** Poverty is one of the major reasons that motivate a person to get involved in deviant and criminal activities.

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(d) **Easy access to sexually explicit content:** One of the reasons behind many sex crimes is the easy access to sexually-explicit content that can arouse a person to commit sexual offences like rape.

(e) **Peer influence:** A significant number of people who commit a crime know someone who had committed that crime before. This means that peer pressure or being in company of delinquents can influence a person to commit crime.

(f) **Family disorganization:** The traditional family system in Pakistan has been disorganized due to modern values. The increased individualization brought about by modernity has increased divorce in Pakistani society which is one of the major reasons that young children get involved in delinquent activities. Further, due to involvement of both parents' in economic sphere, children are left unregulated which can be a cause of growing deviance.

(g) **Land/property disputes:** In the context of Pakistani society, majority of the crimes are related to land or property disputes.

(h) **Unemployment:** If people are not getting employment, they might resort to illegal means to earn more. Many people commit suicide if they fail in getting employment whereas few may choose street crimes like snatching, pick pocketing, and selling drugs to generate income.

(i) **Institutional failure and decline in social control:** The prevalence of corruption and nepotism in various institutions of Pakistan like government, police, and courts is another reason for growing crimes in Pakistan. Further, due to decline in institutions that were maintaining order in society, like *panchayats* in villages' crime rate in increasing.

(j) **Value changes:** Due to increasing materialism and desire for luxuries coupled with individualism has disrupted the traditional values that maintained order in Pakistani society.

(k) **Urbanization:** Urbanization has been strongly linked to deviant and criminal behaviours. Due to anonymity provided by big cities, people feel free to commit crime as no one recognizes them. Further, it is easy to find safe havens in cities as they are overcrowded.

(l) **Prison environment:** The environment provided in prisons of Pakistan is another tool for developing more criminal tendencies in people rather than reforming them. In prisons, the powerful criminals have access to all resources and facilities. A new inmate has no other option than to submit to their command for survival.

Remedies ✓

(a) **Depoliticizing police:** One of the most effective remedy to decrease crime would be to depoliticize police and ending *thana* culture. An effective mechanism must be developed by government to monitor the activities of police stations.

(b) **Providing employment opportunities:** Unemployment is one of the dominant reasons that people commit crime. Government should provide employment opportunities to youth so that they might not get involved in deviant activities.

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(c) **Efficient judicial system:** It is rightly said that "*justice delayed is justice denied*". The judges should try to treat every case as a high profile one so that decisions could be made and disputes could be settled as early as possible.

(d) **Uniform application of law:** Many people turn to deviant activities because they justify their actions on account of lawlessness and unequal application of law on various categories of society. Law should treat each and every citizen as equal irrespective of their rank and creed.

(e) **Improving surveillance system:** CCTV cameras should be installed at public places in order to control growing street crimes

(f) **Establishing trust between police and public:** Mistrust is one of the basic reasons that people do not report crime which stimulates criminal activities by providing a sense of confidence to criminal elements. An environment of trust should be created between police and public so that people could report such criminal actions.

(g) **Culture of protocol:** An excessive number of police officials are deputed on the security of MNAs, MPAs, ministers and other officials. Politicians should recognize that the purpose of police is to limit crime.

*** Note: To see crime patterns in four provinces of Pakistan, visit:**

1. *http://punjabpolice.gov.pk*
2. *http://sindhpolice.gov.pk*
3. *http://kppolice.gov.pk*
4. *http://balochistanpolice.gov.pk*

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4-UNEMPLOYMENT

In the last few decades, unemployment has become a vital issue in both developed and developing countries. Unemployment is the percentage of people in the economy who are currently not working but are available to work and are in search of work. C.B. Mamoria defines unemployment as:

"A state of worklessness for a man fit and willing to work, that is, it is a condition of involuntary and not voluntary idleness."

Unemployment is one of the biggest social issues of Pakistan. According to Census and Economic Information Center (CEIC), the current rate of unemployment in Pakistan is 6.1% with 6 million unemployed people. It is further estimated that this rate will swell to 6.2% by 2020 with 6.4 million unemployed people if appropriate steps are not taken. The prevailing economic crisis in the country has reduced the employment to population ratio from 50.2% in 2014-15 to 48.9% in 2017-18. However, an important issue pointed out by many scholars is that it is not employment rather the nature and quality of employment that determines the satisfaction level. Majority of the employed people in Pakistan are involved in low-quality jobs as the data suggests that 61.6% of men and 78.3% of women are involved in petty jobs.

THEORIES ON UNEMPLOYMENT

1. Marxist Theory

Marxists view unemployment as arising out of capitalism. They assert that capitalist economy passes through various cycles in which phases of extension raise employment rate whereas phases of crisis result in unemployment. The theory of labour by Marx presents that capitalists tend to invest in new technology for making profits, and to operate the new technologies, they require more people which results in employment rate to increase. However, with the old machinery becoming obsolete and the inclusion of more people to operate new machinery on relatively higher wages decreases surplus, the capitalist loses his interest in new technology. The decline of surplus and ineffectiveness of old machinery results in unemployment which increases

investment resulting in expansion of economy again. Marxists believe that unemployed people are the sufferers of this cyclical process of capitalism.

2. Keynesian Theory

Keynesian theory, based on the working of J.M. Keynes, was a reaction against the dominant neoclassical approach of economists like Adam Smith who believed in *laissez-faire* economy with no intervention of government. They believed that the forces of demand and supply will bring the market in equilibrium and any external intervention can disrupt this equilibrium. Keynes, on the other hand, argued that unemployment results from low demand of goods in the market so it was primarily the job of the government to supervise demand of goods by taking control over key industries.

3. Economic Deprivation Model

The economic deprivation model assumes that unemployment will result in less money held by people which could result in many psychological or social issues. The solution presented by this theory is to provide the means for subsistence to such people so that negative consequences of such deprivation could be provided. One good example can be the provision of unemployed benefits to people.

4. Social Darwinism

This perspective, building on the views of evolutionary theory, argues that people who are unemployed are not actually fit to survive in the society. No intervention should be made to improve their condition as market represents an arena of competition where people who cannot compete will perish.

5. Latent Function Theory

The most prominent theorist of this approach is M. Jahoda who argues that employment is not just a way to earn income rather employment performs many latent functions like building social capital, identity-building, social interaction and structuring time. Being unemployed in this sense become a dysfunction with respect to the latent functions discussed above.

TYPES OF UNEMPLOYMENT

1. Frictional Unemployment

Frictional unemployment has been considered as normal process of economy and is usually short-term. It can be defined as the gap between jobs when a worker is searching a job or moving from one job to another.

2. Cyclical Unemployment

It is a type of unemployment that arises mostly during economic recession as both the demand of goods and labour decrease. During this period, very few jobs are offered. Additionally, many workers lose their jobs during the phase of retrenchment.

3. Structural Unemployment

This type of unemployment arises due to structural changes in economy. One type of structural unemployment can be technological unemployment e.g. during a shift from industrial or

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post-industrial mode of economy, the rate of unemployment increases as employers are not able to find relevant skills in the present labour supply.

4. Seasonal Unemployment

This type of unemployment is due to predictable changes in economic activity during the year. For example, in the agriculture sector, many workers get employment during harvesting period, and after the particular tasks are completed, they become jobless until the next harvest.

5. Open Unemployment

This type of unemployment arises when the supply of labour is higher than demand, resulting in many people not getting a job with regular income.

6. Disguised Unemployment

Disguised unemployment results from more number of people involved in a particular sector than actually required. In this case, if few people are withdrawn from that sector, production would not get affected rather it might improve.

7. Under-Employment

Under-employment is a situation in which people are working and contributing to production mechanism however their skills do not match the work they are doing. For example, someone who is a graduate in physics starts working at a call centre. This type of unemployment is more prevalent in Pakistan as the data suggests that 61.6% of men and 78.3% of women are involved in petty jobs.

DETERMINANTS OF UNEMPLOYMENT IN PAKISTAN

Unemployment has become a burning issue in the context of Pakistan, leading to various other social problems like poverty, suicide and crime. The determinants of unemployment are discussed below which range from individual level to structural factors.

1. Law & Order

Due to worsening law and order situation in Pakistan, FDI (Foreign Direct Investment) and local investment is continuously decreasing, which is increasing unemployment.

2. Political Victimization

Many of the industrial elites are shifting their businesses to other countries due to political victimization. Further, the policy of nationalization by Bhutto governments was a major cause of unemployment in Pakistan.

3. Decline of Agricultural Sector

The major employing force in Pakistan was related to agriculture providing work to more than 40% of population and contributing 25% to the GDP. However, agricultural sector has been facing many issues for the past two decades, which has resulted in agricultural unemployment. Further due to increasing mechanization and automation, the participation of labour force in agriculture has decreased as the task being performed manually has been replaced by machines.

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4. **Population Growth**

Pakistan has the second highest population growth rate in Asia thus contributing to significant unemployment as the jobs available are not enough for the available supply of labour.

5. **Education**

Education has been considered as an important determinant of unemployment by scholars. The job preference of educated people is different in nature than of uneducated. Majority of the educated people seek wage employment in urban setting because of poor infrastructure and lack of opportunities in rural areas which can result in frictional unemployment. Further, the commercialization of education sector has also increased unemployment. Universities are offering graduate and postgraduate degrees in many disciplines without considering the current market situation. With the popularization of any new field, all universities due to competition and profit maximization start offering courses in that particular discipline and in shorter period, the supply of graduates become more than that was demanded which causes unemployment.

6. **Inflation**

Many studies contend that inflation has a positive relation with unemployment as due to increase in inflation, unemployment also increases. Due to increase in prices of commodities, the demand of such goods can decrease which can result in low productivity and hence low demand for labour. On the other hand, fresh job-seekers due to inflation might look for competitive jobs which can result in temporary unemployment.

7. **Age**

Age has been considered as an important determinant of unemployment as many young people are more likely to quit their jobs due to low level of satisfaction with a job and the desire to achieve some good employment.

8. **Marital Status**

Various studies point out that unmarried people are more likely to be unemployed than married as the responsibilities attached to marital life force a person to even do a low-paying job.

9. **Changing Economic Mode**

Unemployment results from transitions in mode of economy. The new form of economy depending on information technology has reduced the demand for manual labour.

10. **Energy Crisis**

Energy crisis is one of the major reasons for increasing unemployment in Pakistan. Many small-and-medium range industrial units were put to a halt due to energy crisis which have increased unemployment.

11. **Age of Retirement**

The age of retirement in Pakistan is 60 years and in many sectors, this age limit has been increased to 65 years. This has resulted in unemployment as majority of the population of Pakistan is young. Government should try to devise policies for early retirement by providing the retiring people with benefits such as retirement benefits.

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REMEDIES

1. Providing benefits to small Entrepreneurs

Government should announce and sincerely implement new economic packages for small entrepreneurs as this step will increase employment.

2. Ending trust Deficit with Industrial Sector

Special efforts should be invested to restore the trust of industrialists who have migrated to other countries due to poor security, political victimization and faulty economic policies.

3. Investment in Agricultural Sector

Targeted interventions should be in agricultural sector to exploit its potential fully and youth should be motivated to join this sector.

4. Intervention in Educational System

Government should devise proper policies to coordinate with the educational institutes to stop saturating market. The private sector educational institutions for profit maximization enroll a large number of students in few market popular disciplines which results in oversupply of labour.

5. Decreasing the Age of Retirement

Age of retirement should be decreased and early retirees should be provided with retirement benefits so that they could set up their businesses which would create employment for others as well.

6. Decreasing Population Growth Rate

Thorough efforts should be made at both communal and governmental level to reduce the growth rate of population.

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5-PROSTITUTION

Prostitution can be defined as offering or selling of sexual services to someone in exchange for money. The conservative and theological schools of thought consider prostitution to be immoral and as a symbol of moral collapse. Similarly feminist school of thought also considers it to be wrong by arguing that prostitution mostly involves women and is actually their degradation. However it is a reality that prostitution despite being repressed and prohibited morally and legally sustained rather flourished throughout history.

Prostitution is known as the world's oldest occupation. Prostitution was strengthened during the Middle Ages in Europe and throughout colonization in subcontinent when it was legalized and taxes were imposed on brothels. The term red-light areas actually emerged from the United States after the Civil War. During the reconstruction period after war, railroad labourers used to hang their red-light lamps outside the camps of prostitutes near the construction sites so that they could be traced in case of emergency.

Prostitution involves selling sex for money so monetary motivation has been considered as an important feature for social scientists in the study of prostitution. However, this does not mean that monetary reasons are the sole one for getting into prostitution. There are many factors that can influence a person to join this occupation like child abuse and negligence or rejection from family. R. Weitzer argues that the clients of prostitutes too have certain motivations like the wish to have intercourse with someone belonging to a particular race, body type, and age.

THEORETICAL UNDERSTANDING OF PROSTITUTION

1. Structural Functionalism

This perspective considers prostitution to be functional as it serves many latent functions like providing income to the prostitutes, giving a substitute to people who are unsatisfied with their spouses both physically and emotionally, and as an option for unmarried people. Davis argues that prostitution is responsible for keeping the divorce rate lower in our society as people who are unsatisfied with their spouses but cannot breakup with them due to socio-cultural obligations turn towards prostitutes for gratification without a threat of divorce as prostitution in many cases does not involve personal orientation.

2. Social Conflict

Social conflict perspective considers prostitution to be a result of economic inequality which increases in capitalist society. Prostitution mostly involves poor women and this is because they

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lack monetary resources. Normally after wars, women who have lost their spouses, are more likely to become prostitutes as they lack formal education and were previously dependent on their spouses for income. Additionally, majority of the women migrants turn towards this profession for income. Arguing in the tradition of conflict perspective, feminism considers patriarchy responsible for prostitution as men have always considered women as sex objects.

3. Symbolic Interactionism

Symbolic interactionism basically focuses on the meanings that prostitutes and their clients attach to their behaviour, practice and occupation. In the context of symbolic interactionism, labelling theory argues that society attaches stigma on the prostitutes which recluses them from mainstream society.

DETERMINANTS OF PROSTITUTION IN PAKISTAN

1. Monetary Issues

One of the major reasons for turning to this profession is economic in nature. Majority of the people who choose this profession are from poor background and might be in need of money to repay some debt.

2. Familial Obligations

Many might get into prostitution due to certain familial obligations. One factor can be some chronic illness or death of a family member like a spouse, child or parents.

3. Drug Addiction

Majority of the husbands who abuse substance might compel their wives to join this profession so that they can get money to purchase drugs. Similarly, drug addiction might direct them to abandon their families and in such cases, women might choose this profession to feed themselves and their children.

4. Forced Rape

Rape or sexual assaults might compel some women to join this profession as such women are not likely to get accepted for marriage in our society. They might be rejected by their families which can force them to join this profession for income.

5. Deceit by a Lover or Family Member

One of the reasons for women getting into this profession is deceit by a lover or family member. Women and especially young girls who run away from their homes due to love affairs are often cheated by their companions. Women might get involved in this profession when their lovers either shun them or sell them to some brothel. Another factor is deception by some family member.

6. Kidnapping

Majority of the women are forced into this profession as prostitution is an organized crime. They are kidnapped at early ages and violence or threats of violence are used to force them in joining this profession.

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6-ILLITERACY & SCHOOL DROPOUT

Education is a fundamental human right and is the prerequisite for socio-economic progress of any society. Unfortunately, the literacy rate in Pakistan is quite lower due to high dropout rate. The primary school enrolment rate for children is 97% but more than 50% of the children dropout without completing their primary education. The data further suggests that the 97% primary enrolment rate drops to 37% at secondary school level. World Bank's data reveals that the percentage of population aged 15-19 years with no education is 28.33%. The data further suggests that the average years of total schooling in people aged 15-19 years is 6.42 and the mean years decrease as the age increase, for example 3.68 years in people aged 45-49 years. Further statistics are summarized in Table 9. International Labor Organization (ILO) found that roughly 7.3 million children in the 7-14 age group are out of school in Pakistan. It is unfortunate that despite knowing the consequences of education in developing countries, Pakistan only spends 2.4% of its GDP on this sector.

Table 9 School Education in Pakistan

Age Bracket (years)	Mean years of schooling (years)	Percentage of Population with no schooling (%)
15-19	6.42	28.33
20-24	6.27	33.9
25-29	5.98	37.93
30-34	5.39	43.24
35-39	4.47	52.21
40-44	4.47	52.21
45-49	3.68	59.63

Source: *World Bank*

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DETERMINANTS OF SCHOOL DROPOUT IN PAKISTAN

1. Corporal Punishment

One of the major reasons for school dropout is corporal punishment which is considered as a way to ensure regulation and obedience. It is a dilemma that the legislation on corporal punishment has unsuccessfully been put into practice. It has been estimated that more than 35000 children dropout of school each year due to such practices.

2. Cultural Factors

Gender inequality is one of the reasons for high school-dropout rate especially for girls. In patriarchal societies, boys are considered to be the wage-earners and supporters of parents in their old age. So a dominant perception is that educating girls is wastage of resources as they will get married.

3. Parental Illiteracy

Parents who are illiterate are less likely to focus on the education of their children. Studies contend that parents who are literate are more likely to focus on the education of their children.

4. Poverty

Poverty is the fundamental factor that results in high school-dropout rate. Parents who are not able to afford the education of their children are more likely to get them involved in labour at a very early age. Acquiring education along with performing labour physically and mentally strains these children and they are more likely to quit their education for the sake of earning livelihood for their families.

5. Accessibility

Majority of the children, especially girls, have to quit their studies as the schools and high schools are located at much distance from their residence. The lack of transportation and threat of security makes it difficult for parents to send their children to school.

6. Unemployment

The unemployed parents or guardians are more likely to halt the education of children as having no means of income makes it impossible for them to bear the expenses of education

7. Promotion to Next Class

Many of the children enrolled in primary education come from impoverished background and are not able to cope with the curriculum. Further, the attitude of teachers can be discouraging towards them which make it difficult for them to get promoted to next class. As a result of above mentioned reasons, the rate of dropout increases.

8. Preference Towards *Madrassah* Education

Majority of the parents especially those belonging to rural areas are more likely to send their children to Madrassah for education.

9. Early Age Marriages

Majority of the children, especially girls, are likely to get married at an early age which increases the dropout rate.

10. Schools Develop bad Habits

Many of the parents believe that schools are inculcating anti-socio-religious tendencies in children.

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11. High Schooling Costs

The direct cost of schooling may be low especially for public sector schools however the indirect cost of schooling for both public and private sector schools are very high which makes it difficult for parents to bear, resulting in high dropout rate.

12. Population Growth

The population growth rate of Pakistan is very high which makes it difficult for parents to invest on the education of many children.

13. Ghost Schools

One of the reasons for high school dropout rate in Pakistan is the lack of attention given by government to the sector of education. The official government sources indicate that there are a total of only 1196 ghost schools in Pakistan however other sources indicate that the number is quite high. For example, a local NGO indicated that only in Sindh, the number of ghost schools is 5229.

REMEDIES ✓

1. Increasing Scholarships

There are various scholarship programmes in Pakistanbut the implementation and fair allocation of these programmes is questionable. The concerned authorities should ensure that the scholarships should be fairly distributed among the deserving people which should cover expenses related to education, stationary and transportation. In addition, a stipend could be given to help them cover additional needs.

2. Raising Awareness

Targeted interventions should be made to aware the parents and children regarding the importance of education in both short and long run.

3. Managing Schools

The concerned authorities should ensure the provision of basic facilities at schools.

4. Strengthening Co-Curricular Activities

Schools should develop co-curricular activities for children so that their interest could be increased in education. This will help reduce absenteeism in schools as well.

5. Ending Corporal Punishment

Legislation related to corporal punishment should be properly implemented which has been identified as a major factor in school dropout.

6. Curriculum

The curriculum of schools should be designed to make it more understandable keeping in view the socio-demographic characteristics of children.

7. Teacher Absenteeism

Proper steps should be taken to ensure the presence of teachers. A reason for high school dropout rate is the inattention of the teachers who remain absent most of the time.

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7-POVERTY

Poverty is a worldwide phenomenon that is considered to be the biggest hindrance in development of societies brining challenges like deprivation, crime, suicide, drug abuse, and illiteracy. Poverty is a social phenomenon in which certain groups/sections of society are incapable to acquire even basic necessities of life. Gillin and Gillin define poverty as:

> *"Condition in which a person either because of inadequate income or inverse expenditures, does not maintain a scale of living high enough to provide for his physical and mental efficiency and to enable him and his natural dependents to function usually according to the standards of society of which he is member."*

World Bank defines poverty as:

> *"Someone who earns less than US $ 1.25 daily is extremely poor and someone who earns less than US$ 2 daily is moderately poor."*

TYPES OF POVERTY

(a) **Absolute Poverty:** A type of poverty in which one finds it difficult to survive that is, lacking basic necessities of life like food, water and shelter

(b) **Relative Poverty:** A type of poverty in which a person, household or family considers its income to be less than required to meet the average standard of living set by society.

(c) **Situational Poverty:** Situational poverty is temporary and is often caused by a sudden event like health issues, divorce, legal proceeding and natural disasters.

(d) **Generational Poverty:** Refers to poverty where at minimum two generations have been living or facing poverty.

CURRENT SITUATION OF POVERTY IN PAKISTAN

The Global Multidimensional Poverty Index 2018 generated by Oxford Poverty and Human Development Initiative (OPHI), University of Oxford reported that with respect to Multidimensional Poverty Indices, almost 85 million people are living in multi-dimensional

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poverty,. The report further adds that approximately 48% of the population can be categorized as poor of which 30% are severely poor and 12% are earning $1.90/day. The report presents an alarming picture of poverty in Pakistan by stating that one out of four people lives in severe poverty.In Pakistan, poverty is measured on the basis of calorie intake: *"A person is considered to be below poverty line if he cannot afford to consume 2350 calories/day."*

THEORIES ON POVERTY

1. Social Darwinism

Various strands of social Darwinism place emphasis on individual abilities and motivation as determining factor of poverty. This theory asserts that poverty is simply a consequence of inability on part of an individual to capitalize on the resources. Similarly, Spencer asserts that society represents a competitive arena where individuals with varying traits and abilities compete for survival. Those who lack competitive traits are poor as they lack the ability to survive.

2. Oscar Lewi's 'Culture of Poverty'

This theory was socio-psychological in nature and presented the effects of neighborhood in cultivating a culture of poverty. The theory argues that varying patterns of beliefs, norms and values are maintained by the rich and the poor. People who are poor are so because they are socialized to adopt certain behaviours connected to poverty and hence poverty is transmitted from one generation to the next.

3. Ghetto-Specific Cultural Theory

This theory was presented by Wilson who argued that the poor class, living in ghettos, becomes isolated from the mainstream cultural patterns and economic opportunities and hence is more likely to stay in poverty.

4. Opportunity Theory

Merton's theory of strain argues that some people do not have access to legitimate opportunities or their access to such opportunities is limited.

5. Marxist Theory

Various subdivisions of Marxist theory argue that the economic system of capitalism is designed in such a way that conditions are created that cause poverty. The structure of a capitalist economy depends on the fact that wealth and resources are occupied by a minority.

6. Davis and Moore Thesis

Davis and Moore argued that poverty has many beneficial socio-economic and political consequences for a society. The gap between classes ensures the smooth functioning of society and society too maintains this by attaching special benefits to certain positions that require efficiency in skills and involve special training. The income differential between the rich and the poor is simply the ability of rich people to efficiently secure the resources through hard work and skill utilization.

7. World Systems Theory

World system theory developed by Wallerstein argues that poverty in peripheral countries is due to the rigid political economy of core nations that support the rich and punish the poor by

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using their raw material and labour. The political economy demands, for example, growing and exporting cash crops in third world countries which could then be exported to core nations on cheap prices.

8. Dependency Theory

Dependency theory developed by A.G. Frank like world systems theory argues that development policies related to socio-economic, cultural and political spheres supported by the core nations are imposed through agencies like IMF, MNCs and World Bank on developing countries to actually halt the process of development. They use the term *'the development of underdevelopment'* to refer to the economic exploitation done by the developed countries by using the raw materials of developing countries to become rich and, in turn, making the developing countries poorer.

DETERMINANTS OF POVERTY IN PAKISTAN

1. Poor Governance

Poor governance in Pakistan has resulted in low confidence of investors and businessmen which has increased poverty. Despite spending billions on poverty alleviation programmes, all governments have failed to eradicate or even lower the rate of poverty.

2. Political Instability

The political instability in Pakistan has always resulted in changing economic policies which have lowered the confidence of investors. Similarly, high spending of government for defensce purposes even on the cost of social sector has resulted in increasing poverty.

3. Illiteracy

Illiteracy is also one of the reasons of poverty as uneducated people are less likely to get involved in high paying jobs. Further, they are less likely to acquire jobs that require skills of modern technologies.

4. Low Arable land

Agriculture is the backbone of Pakistan's Economy however majority of the people living in rural areas have either no land or have only a small portion of it which is the reason for rural poverty.

5. Lack of Transparency

Lack of transparency in resource allocation is one of the major factors aggravating poverty in Pakistan. No government has ever justified its action in terms of the resources that were allocated to different developmental projects.

6. Corruption

Corruption is another major reason behind poverty in Pakistan. The corrupt practices of politicians and other officials of the state has increased poverty in Pakistan as there is no proper accountability with respect to all the national spending and foreign funding received in lieu of poverty alleviation.

7. Energy Crisis

Energy crisis has increased unemployment in the country which has significantly contributed to the rising poverty.

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8. Declining FDI

Due to deteriorated law and order situation in Pakistan, the foreign direct investment (FDI) has declined which has resulted in poverty as there are few jobs that are now being offered.

9. Increasing imports

Due to large-scale imports, poverty is on the rise in Pakistan. Concrete steps are required by government to ensure that the imports should be reduced and efforts should be directed to manufacture the imported goods in Pakistan which would alleviate poverty and in turn will provide employment to the people.

10. Inflation and Increasing Charges of basic Utilities

The prices of basic utilities like food items, gas, water, fuel and electricity are constantly increasing in Pakistan which has declined savings resulting in poverty.

11. Micro Financing and Micro Credit

The micro financing and micro credit schemes by the government are low in poverty and are not properly executed which has increased poverty.

12. High taxes

Direct and indirect taxation has resulted in increased poverty as people have to pay taxes on various commodities and services which results in less savings. The people who are being affected by this taxation are mostly the working class as people who are rich have resources to cheat on their taxes.

13. High Population Growth Rate

Pakistan ranks second with respect to high population growth rate in Asia. The growth rate of Pakistan is contributing to increasing poverty as the current economic situation of the country is not able to support the existing population.

REMEDIES

In order to reduce poverty, the need of the hour is to develop investment responsive environment in Pakistan which can restore the confidence of foreign as well as local investors. Further, efforts should be made to develop more vocational and technical institutes and it should be ensured that such people get jobs after having required skills. The system of taxes should be designed in such a way that it becomes responsive to the needs of working class rather than rich class. The division of resources should be made more equitable.

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8-CHILD ABUSE

Child abuse can be defined as any physical, emotional, and sexual abrasive act in addition to neglectful attitude by parents, guardian or any other person. The different forms of child abuse can be summarized as:

1. Physical Abuse

One form of indirect physical abuse can be spouse-battering in front of children who are too responsive to such acts. Direct physical abuse on children is also commonly practiced in the form of corporal punishment at homes and schools.

2. Verbal Abuse

This is the most common form of abuse in Pakistan which includes abusing, shouting, threatening, humiliating and using other derogatory comments.

3. Emotional Abuse

Emotional abuse can include strictly supervising a child by not allowing him to meet any friend or using techniques such as locking a child in a closet or dark room. This form of abuse can result in multiple reactions which can include internalizing such forms of oppression, fleeing from house and suicide.

4. Neglect

Another pervasive form of child abuse is neglect which includes physical neglect (not providing protection, shelter, clothing, food and medicine), emotional neglect (not providing affection, sympathy, love, support, comfort) and developmental neglect (not providing education).

5. Discrimination

Discrimination levelled against the female child especially is one of the most prevalent forms of child abuse practiced in Pakistan. The discrimination between a male and a female child results in inferiority complex in girls disrupting their social and psychological development.

6. Sexual Abuse

Sexual abuse though the prevalent form of child abuse in Pakistan is unacknowledged and disguised form of abuse due to the social stigma that it carries. Sexual abuse may or may not

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involve biological parents however this is failure on their part as they allow the child to get exposed to those circumstances in which they have to face such abuse. One form of sexual abuse is incest in which close members of the family are involved in sexually exploiting the child. Another manifestation of sexual abuse is child prostitution which is believed to be on the rise in Pakistan. Young children both male and female between the ages of 7-16 are available for prostitution in Pakistan. A large number of child prostitutes are brought in Pakistan and sent out of Pakistan through child trafficking. Child trafficking apart from prostitution reasons is also done for entertainment for example, the famous sports of camel race in sandy deserts use young children who are trafficked from various parts of the world as camel jockeys. Many of them die or suffer breakage of bones as a result of fall off from the camels.

THEORIES ON CHILD ABUSE

1. Social learning theory

Social learning theory argues that behaviour is learned either through reinforcement or modelling (observation and imitation). This theory states that children who face abuse or observe it are more likely to abuse others in future. This behaviour is referred to as learned aggression or cycle of violence. The two sub theories in this tradition are intergenerational transmission theory and mimetic theory. The former argues that facing violence or abuse in childhood can foster abnormal viewpoint of violence which results in violent future relationships. Mimetic theory argues that exposure to violent behaviour can influence the child to model the same behaviour in future relationships.

2. Family Systems Theory

This theory focuses on the interrelationship of different members in order to understand child abuse. The dysfunctional situations can give rise to many emotional stressors which can induce violence. For example, unemployment can result in abusive reaction from husband or father. This theory then attempts to view and understand abuse by looking at the interrelationship between perpetrator, victim and bystanders.

3. Ecological Theory

The ecological theory divides the society in four units that are individual, family, community and culture. Abuse and its effects are analyzed over these four units. For example, a child who is being abused at home and school is more likely to get alienated from family, peers and community.

4. Social Support Theory

This theory argues that mostly the mothers abuse their children because of the large quantity of time they spend with children in addition to performing the hectic routine of household chores. Women, who are in an abusive relationship themselves, lack the necessary social support and hence are more likely to vent their anger on children.

5. Attachment Theory

This theory argues that weak and insecure attachment between parents and children can affect self-competence of children by inculcating feelings of incompetence, unworthiness, threat, rejection, fear and insecurity in them.

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6. Investment Theory

This theory states that parents are less likely to invest time and resources in the children if they believe that the cost outweighs benefits. This is most common for children who are mentally or physically challenged.

CHILD ABUSE IN PAKISTAN

Child abuse is rising in Pakistan which can be illustrated by the Kasur Scandal which has been described as the biggest child sexual abuse incident. The report titled 'Cruel Numbers 2018' launched by a local NGO, Sahil, revealed that 3832 cases of child abuse were reported in 2018, of which 55% of the victims were girls and 45% were boys. Of these cases, 2327 were of sexual abuse alone which showed a significant increase of 33% as compared to the cases reported in 2017. The Table 11 will present the summary statistics of the major reported crimes.

Table 11: Crime against children in Pakistan

Nature of Violence	Registered Cases
Abduction	923
Sodomy	589
Rape	537
Missing Children	452
Attempted Rape	345
Gang Sodomy	282
Gang Rape	156
Child marriages	130

Source: *Cruel Number 2018, Sahil*

1. Kasur Scandal

Kasur Scandal was a chain of various sexual abuses against children during 2006 to 2015 that occurred in Hussain Khanwala village of District Kasur, Punjab, Pakistan. The scandal was publicized by media in August 2015 presenting an alarming situation that more than 300 male and few female children were forced to perform sexual acts which were then used for blackmailing and extortion. These clips were also sold to various child pornographic websites. The media reported that many influential police, bureaucratic and political figures were behind this scandal. Initially, the incident was termed as a feud between families over land dispute. Later, the inquiry carried out by many media outlets and protests by families of the victims presented that this was a case of forced child sexual abuse. The incident received huge support from the public and religious scholars as more than 50 ulema issued an edict for capital punishment against the perpetrators. However, the incident has been suppressed by the formation of Joint Investigation Team. No significant outcome in this matter has been reported.

2. Zainab Ansari Murder Case

The year 2018 began with the horrific rape and murder of six year old girl, Zainab Ansari from Kasur. The event sparked widespread outrage and protests across the country after the body of the minor was found in a trash heap in Kasur on January 9th. Imran Ali was convicted in the case and was hanged nine months after the child's death.

CHILD LABOUR IN PAKISTAN

Child labour is one of the issues faced mostly by developing countries of which Pakistan is one. Scholars point out various factors responsible for child labour which includes high population growth rate, poverty, unemployment, inflation, illiteracy, and migration. Child labour as defined by International Labour Organization (ILO) is:

> *"Work that deprives children of their childhood, their potential and their dignity, and that is harmful to physical and mental development ... Refers to work that is mentally, physically, socially or morally dangerous and harmful to children, interferes with their schooling, depriving them of the opportunity to attend school, obliging them to leave school prematurely, or requiring them to attempt to combine school attendance with excessively long and heavy work."*

Child labour is relatively cheap as majority of the children do not get the legal wage structure. Further, it is relatively easy for employers to manipulate the children to work for longer hours and lower wages as compared to adult workers. The statistics generated by Pakistan Bureau of Statistics Labour Force Survey (2017-18) state that 8.2% of the children between the ages of 10 and14 years are involved in labour. An issue in this number is that the children under the age of 10 years who are performing labour have not been enumerated. Similarly ILO found that 3.4 million children in the 5-17 years age bracket are involved in labor across Pakistan.

In January 2019, 16-year-old maid Uzma Bibi was allegedly tortured and murdered by her employer in Lahore for helping herself to a small piece of meat. After tweets about her case went viral under the hashtag #justiceforUzma, three people, including her employer, were arrested and are now in custody awaiting trial.

FORMS OF CHILD LABOUR

1. Domestic Labour

Many children are involved in this informal sector because of its acceptance in Pakistani culture. ILO (2013) states that more than 15.5 million children especially girls are working in this informal economic sector around the world. These domestic child labourers are more likely to face various abuses like physical, sexual and verbal. The Institute of Justice found that there are more than 264000 domestic child labourers in Pakistan.

2. Bonded Labour

A form of labour equivalent to slavery in which poor people are coerced or dodged into cyclic debts that are then forced to work for longer hours often under harsh conditions until the debt is paid off. According to Global Slavery Index, Pakistan is one of the ten countries with highest prevalence of modern slavery, with more than 3.1 million victims of slavery. Though no organized data is present on bonded child labour, few local studies report that majority of the bonded labour are children. A study by a local NGO in three districts of Pakistan reported that around 31000 children between the ages of 5 and 14 years were working in 730 brick kilns. The UN Human Rights Committee reported in 2017 that it was concerned by the high number of children engaged in labour under hazardous and slaverylike conditions in Pakistan's brick kilns. Children working in carpet-weaving are often engaged in hazardous work, suffering injuries such as eye and lung diseases due to unsafe working conditions.

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9–WOMEN ISSUES IN PAKISTAN

The social structure of societies has been set in such a way that it impedes the socio-economic and political development of women who constitute more than half of the population of the world. According to 2019 SDG Gender Index, Pakistan ranks 113 out of 129 countries representing a grave situation of gender inequality in the country. In 2021, the Global Gender Gap Report gave Pakistan a standing of 153 out of 156 countries. The Table 12 will present statistics on Global Gender Gap Report 2018 by World Economic Forum. ✓

Table 12 Global Gender Gap Report 2021

Indicators	Rank of Pakistan (out of 156 countries)
Economic Participation & Opportunity	152
Educational Attainment	144
Health and Survival	153
Political Empowerment	98

THEORIES ON GENDER STRATIFICATION

1. Structural Functionalism

Proponents like Talcott Parsons believed that some gender inequality is necessary for proper functioning of society. Societies in their traditional phase had divided the gender roles into ways that were complementary. Men were socialized to perform instrumental roles as they had to earn income for the family. The instrumental qualities associated with their roles were rationality, confidence, and self-assurance. Women, on the other hand, had to take responsibility of children and families at home so they were socialized to perform expressive roles. The expressive qualities include being sensitive, responsive and emotional.

2. Oakley Theory of Social Constructionism

Oakley held that the gender-appropriate roles of housewife and mother are a social construction. He argued that these roles are created by society through manipulation (making one

gender wear specific clothes), canalization (making one gender like specific toys) and verbal appellation (labelling appearance and tasks in a gendered way).

3. Social Conflict

Engels applied the operation of capitalism on a household arguing that capitalism has turned women into consumers who use goods to comply with the societal standard of self-fulfilment. Further, the household role of women is appreciated so that men could be always available for working in factories. Neo-Marxists focus on the ways through which endogamy has strengthened the acquisition of resources of men. The inheritance patterns suggest that wealth and valuable resources are held by men which further leads to subservient position of women in society. Few other scholars of conflict perspective argue that capitalism exploits women by managing the burden of hazards produced by factories as a household responsibility. The advertisements and policy measures that emphasize cleaning houses over and again due to hazardous material coming out of factories is a way through which capitalist do not take responsibility for their actions rather they put an extra burden of cleaning the waste, a chore that is not paid.

4. Beauvoir Theory of Second Sex

Beauvoir arguing in the Hegelian tradition of dialectics stated that "*otherness is a fundamental category of human thought*". By this she meant that women are defined in reference to men in a way that she appears as unnecessary in comparison to necessary. She held that women rather than existing as 'in-itself' should strive to take the role of 'for-itself'.

5. Standpoint Theory

Dorothy E. Smith is famously known for presenting standpoint theory. She argued that what one recognizes about society depends on one's subjective position in society. By this she meant that the standpoint of gender and its role in constructing/shaping reality has been ignored by sociology that was too interested in originating theories about middle class white men. To strengthen the argument, Smith brings in a concept of bifurcation of consciousness that represents a strain between the way a woman experiences reality and the way a man-dominated world shapes reality for her to which she is socialized.

6. Matrix of Domination/Intersection Theory

P.H. Collins continuing the standpoint theory argues that one's position in society is determined by multiple interrelated standpoints which she called as matrix of domination. She was interested to see how the interaction of contiguous standpoints like race, gender, caste and class results in manifold disadvantages for one particular segment of society. For example a woman who is black belonging to low caste and class is likely to face more oppression than her rich counterpart.

7. Feminism

Feminism is a school of thought that emphasizes equal rights and opportunities for both sexes. Feminists tend to work for increasing equality between men and women by ending patriarchy and system of stratification. Feminism is further divided into three main branches which are liberal, socialist and radical feminism. Liberal feminists strive to bring equality between men and women through legal measures and reforms. Socialist feminism argues that inequality between men and women is because of capitalism and this stratification will end with the demise of capitalism. Radical feminists believe that the root cause of gender stratification is gender itself hence

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they emphasize use of modern birth technologies to end the element of gender and specifically the process of reproduction that is viewed as the main constraint in the liberation of women.

Traditions Affecting Women in Pakistan ✓

1. Economic Dependence

Women in our society are dependent on men even if they are earning. Moreover, they lack ownership of productive resources which affects their status.

2. Stereotypes

Women are considered good at performing household chores and are thus restricted to houses. They are not allowed to participate in politics and make important decisions as it is a widespread belief that decision-making and politics is not the domain of women.

3. Liberty Rights

Liberty rights are restricted for women as the cultural symbols of honour, prestige, and modesty are attached to them.

4. Honour Killing

Various forms of honour killing like Karo Kari are practiced in Pakistan. Women in the name of honour are killed if they are perceived to be involved in immoral activities.

5. Vani

It is a cultural custom practiced in many parts of Pakistan where a young female is married to a rival as a compensation for murder committed by her male relative.

6. Marriage to Quran

It is a custom prevailing in few areas of Sindh and even Punjab where a woman is married to Quran in order to secure the property.

7. Illiteracy

Women are not allowed to get education in many rural and urban areas of Pakistan because of many reasons. One possible factor is spending more on the education of male child as he is believed the one who will take the responsibility of aged parents in future. Women education is considered to be a financial liability rather than an asset.

8. Walwar

Walwar is a custom practiced in many tribal areas of KPK and Balochistan. It regards women as goods that can be purchased with money. The girl regardless of age is married to someone who makes the highest offer.

9. Child Marriage

Women are more likely to become victims of child or early marriage than men. Getting married at an early age does notallow women to enjoy their childhood rather it impedes their physical, psychological and emotional development. Further, studies argue that teenage mothers are less likely to take good care of their children as compared to mothers in their early adulthood.

Violence against Women in Pakistan ✓

1. Dowry

In Pakistani culture dowry is considered very necessary for the success of a marriage. In case of some conflict over dowry issue, for example, if the girl has not brought enough dowry or that

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which was demanded by the groom's family, can result in severe torture and even murder of the girl. Many instances of stove burning in Pakistan have appeared over issues of dowry.

2. Acid Throwing

In Pakistani cultural context, face is considered a sign of respect and beauty. The practice of acid throwing involves permanently damaging the face of women resulting in dehumanization as face is considered to be identity of a person.

3. Domestic Violence

Domestic violence against women is common in Pakistani society though it is seldom reported. In case such an incident is reported, an effort is made by police officials to settle the dispute rather than registering a complaint. Pakistan ranks as the sixth most dangerous country in the world for women, with cases of sexual crimes and domestic violence recording a rapid rise.

The tables 13 will show the current prevalence of violence against women in Pakistan. It should me mentioned here that the figures represent only reported cases. The actual number of cases can be more.

Table 13: Violence against Women

Sr.#	Year		2014	2015	2016	2017	June 2018	Total
1.	Karo Kari		326	320	355	309	238	1548
2.	Vanni		10	5	9	15	6	45
3.	Other Heinous Crime	Murder	1109	836	1320	1266	781	5312
		Acid Attack	18	15	31	18	17	99
		Custodial sexual violence	1	1	3	0	0	5
4.	Rape/Gang Rape		2739	2534	3330	3495	1905	14003
Total			**4203**	**3715**	**5084**	**5103**	**2947**	**21,012**

Source: *Human Rights Commission, Pakistan*

MULTIPLE CHOICE QUESTIONS (MCQs)

1. **Sociologists have developed a number of distinct ways of analyzing social life called**
   (a) Research methods (b) Hypotheses
   (c) Philosophies (d) *Theoretical perspectives*
2. **Which theorist would be most likely to say "Social order is maintained by shared values and beliefs"?**
   (a) *Emile Durkheim* (b) Augusté Comté (c) Max Weber (d) Karl Marx
3. **If a sociologist argues that virtually all social arrangements are influenced by the way in which goods are produced and distributed, his or her viewpoint would flow from the thinking of:**
   (a) Emile Durkheim (b) *Karl Marx* (c) Herbert Spencer (d) Max Weber
4. **The term "social statics" was used by Comté to mean:**
   (a) Human beings caught in a stalemate (b) The statistical analysis of social life
   (c) *The phenomenon of how societies hold together*
   (d) The levels of unrest in a society between competing groups
5. **The idea that human societies evolve and that evolution always means progress is typical of the thinking of**
   (a) *Herbert Spencer* (b) Emile Durkheim (c) Max Weber (d) Karl Marx
6. **Weber's idea of Verstehen as part of sociological research is probably most relevant to which methods of sociological investigation?**
   (a) Experimental designs (b) Longitudinal studies
   (c) *Observational studies* (d) Structured interviews
7. **The research process called replication involves:**
   (a) Forming an original hypothesis
   (b) *Repeating the research procedures of another study to verify the results*
   (c) Thinking of operational definitions for the variables
   (d) Drawing conclusions and reporting the results to others
8. **To establish whether a correlation between variables is a causal one, a researcher must make use of:**
   (a) Informed opinions (b) Replication (c) *Control* (d) Experiment
9. **A hypothesis should be formulated in such a way that the variables can be scientifically measured. This requires the use of:**
   (a) Research design (b) Correlation (c) *Operationalization* (d) Generalization
10. **A tentative statement that predicts the relationship between variables is called:**
    (a) *Hypothesis* (b) Research model (c) Probability sample (d) Generalization
11. **Organic solidarity, Durkheim would argue, would be most characteristic of :**
    (a) Hunting and gathering societies (b) Agricultural societies
    (c) Pastoral societies (d) *Industrial societies*
12. **A social status is:**
    (a) Important position in society that others aspire to have

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(b) Secure position of power within a community
(c) *Specific position in the social structure* (d) Set of expectations about your behaviour

13. **The term sociology was coined in 1838 by**
(a) *Augusté Comté* (b) Karl Marx (c) Herbert Spencer (d) Emile Durkheim

14. **Positivism is the idea that________ rather than any other type of human understanding is the path to knowledge.**
(a) Human nature (b) *Science* (c) Faith (d) Common sense

15. **Consequences of social structure which are largely unrecognized are called:**
(a) Dysfunctions (b) Manifest functions (c) Latent functions (d) *Both a & c*

16. **________ is a logical system that bases knowledge on direct, systematic observation.**
(a) Research method (b) Sociological investigation
(c) Hypothesis (d) *Science*

17. **The quality of consistency in measurement is known as**
(a) Spuriousness (b) *Reliability* (c) Empirical evidence (d) Objectivity

18. **A state of personal neutrality in conducting research is known as:**
(a) Subjective interpretation (b) *Objectivity*
(c) Control variable (d) Validity

19. **Which research method is explanatory and is usually used to test hypotheses?**
(a) Survey (b) Participant observation
(c) *Experiment* (d) Historical analysis

20. **A system of symbols through which people communicate is the definition of:**
(a) *Language* (b) Beliefs (c) Values (d) Norms

21. **The process by which one generation passes culture on to the next refers to:**
(a) *Cultural transmission* (b) Socio-cultural evolution
(c) Cultural relativism (d) Ethnocentrism

22. **Rules and expectations by which a society guides the behaviour of members refer to:**
(a) *Norms* (b) Values (c) Sanctions (d) Beliefs

23. **Agrarian societies first emerged about ________ years ago.**
(a) 1,000 (b) 12,000 (c) 10,000 (d) *5,000*

24. **Post-industrial society is ________ based.**
(a) Family (b) Labour and work
(c) Leisure (d) *Idea and information*

25. **The spread of cultural elements from one society to another is called:**
(a) Invention (b) Integration (c) *Diffusion* (d) Discovery

26. **Ethnocentrism is:**
(a) Cultural patterns that set apart some segment of society's population
(b) Cultural patterns that strongly oppose those widely accepted within a society
(c) *The practice of judging another culture by the standards of one's own culture*
(d) The practice of judging another culture by its own standards

27. **The lifelong social experience by which individuals develop their human potential and learn culture is called:**
(a) *Socialization* (b) Personality (c) Adjustment (d) Behaviourism

28. **A change in social position of children relative to that of their parents is called:**
(a) Horizontal social mobility (b) Structural social mobility
(c) *Intergenerational social mobility* (d) Intra-generational social mobility

29. **An organized sphere of social life, or societal subsystem, designed to meet human needs is:**
(a) Social structure (b) Social organization (c) *Social institution* (d) Corporation

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30. The sector of the economy that transforms raw materials into manufactured goods is:
(a) Primary sector (b) Competitive sector (c) ***Secondary sector*** (d) Basic sector

31. The economic system in which natural resources and the means of producing goods and services are privately-owned is:
(a) ***Capitalism*** (b) Socialism (c) Communism (d) State capitalism

32. The consanguine family is also known as the:
(a) Conjugal family (b) Nuclear family (c) Family of procreation (d) ***Extended family***

33. Marriage between people of different social categories is:
(a) Polygamy (b) Monogamy (c) ***Exogamy*** (d) Endogamy

34. Marriage between people of same social category is:
(a) Polygamy (b) Monogamy (c) Exogamy (d) ***Endogamy***

35. Cultural growth is:
(a) An occasional process (b) ***Continuing process*** (c) Insignificant (d) Static

36. Cultural lag is a difference between
(a) Two material cultures (b) Two non-material cultures
(c) ***Material and non-material culture*** (d) Economic and political culture

37. Which of the following is not a basic social institution?
(a) Family (b) Religion (c) ***War*** (d) Education

38. The pattern of pressure exerted by society to maintain order is:
(a) Approval (b) ***Social Control*** (c) Anomie (d) Public opinion

39. Sociology can be defined as:
(a) ***Objective study of human interaction*** (b) Science of human mind
(c) Study of ethnicity (d) Analysis of human nature

40. Urbanization means:
(a) Increase in population (b) ***Population shift from rural to urban***
(c) Suburbs growth (d) Unequal opportunities for employment

41. Socialization is:
(a) Instinctive process (b) Personal learning process
(c) ***Internationalization of cultural norms and values***
(d) All of the above

42. Who can be considered as a pure sociologist among these social thinkers?
(a) Augusté Comté (b) ***Emile Durkheim*** (c) Ibn-e-Khaldun (d) Hegel

43. Ascribed social status is determined by:
(a) *Biological inheritance* (b) Social Achievement (c) Contacts abroad (d) All of the above

44. In cultural lag, the part that moves slowly is:
(a) Subculture (b) Material Culture
(c) ***Non-material culture*** (d) Counter culture

45. The micro approach is significant because it allows sociologists to:
(a) Focus on the flaws of human beings (b) Identify the meanings behind certain actions
(c) ***Consider the effects people have on society*** (d) Identify the conflict between groups

46. All of the following men are structural functionalists EXCEPT:
(a) Emile Durkheim (b) Robert Merton (c) ***George Mead*** (d) Herbert Spencer

47. Functionalism and Marxism are similar in that they are structural theories. This means that:
(a) They believe that social structures are irrelevant in society
(b) ***They believe that society is made up of interrelated parts***
(c) They believe that social institutions have power over people
(d) They believe that people shape the social structures of society

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48. **Counter culture is important in society because:**
(a) It reflects the ability of culture to change in society
(b) ***It reveals the level of inequality in society***
(c) It reflects the ability of social institutions to adapt to new things
(d) It illustrates the value of culture in society

49. **The Marxists are of the view that the school employs WHAT to ensure conformity?**
(a) Punitive measures (b) ***The hidden curriculum***
(c) Labelling (d) None of these

50. **Ethnocentrism means**
(a) ***Superiority of one's own culture*** (b) Inferiority of one's own culture
(c) Both (a) & (b) (d) None of these

51. **Primogeniture refers to:**
(a) Kinship networks (b) Primitive society
(c) ***Inheritance given to a first- born son***
(d) The passing on of tradition from parent to child

52. **People make sense of their world through an understanding of everyday rules. This view is expressed by:**
(a) Marxists (b) ***Interactionists*** (c) Functionalists (d) Feminists

53. **The prohibition of incest is an example of:**
(a) Values (b) ***Taboos*** (c) Mores (d) Folkways

54. **Meritocracy is a system in which rewards and social positions are based on:**
(a) Class and gender (b) Ability and ethnicity
(c) Achievement and class (d) ***Ability and achievement***

55. **Which of the following terms describes the process where the dominant culture is imposed on the subordinate culture?**
(a) Assimilation (b) **Acculturation** (c) Enculturation (d) Counter culture

56. **The term "culture lag" refers to:**
(a) Pre-literate cultures
(b) The rigidity that sets in when a society fails to respond to change
(c) The technology of developing nations
(d) ***The fact that material culture usually advances more quickly than nonmaterial culture***

57. **An example of a total institution would be:**
(a) The family (b) The mass media
(c) **A mental hospital** (d) A church

58. **Herbert Spencer, an early sociologist, was primarily concerned with:**
(a) Revolutionary change
(b) Social legislation as a way of solving problems
(c) The symbolic processes people use to communicate
(d) ***Evolutionary change***

59. **A research methodology is:**
(a) The random selection of research subjects (b) ***A system of rules, principles and procedures***
(c) The identification of an independent variable
(d) The steps taken to complete a study from beginning to end

60. **People may behave differently in an artificial situation than they would in the "real" world. This poses a particular difficulty for research using.**
(a) ***A laboratory experiment*** (b) Detached observation
(c) Existing sources (d) A stratified sample

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CONCEPTS AND THEIR ORIGINATORS

Concepts	Sociologists Who Originated them
Alienation	Karl Marx
Class Consciousness	
Dialectical Materialism	
False Consciousness	
Historical Materialism	
Surplus Value	
Verstehen	Max Weber
Rationalization of Society	
Ideal Type	
Bureaucracy	
Charismatic Authority	
Anomie	Emile Durkheim
Collective Conscious	
Abstracted Empiricism	C. Wright Mills
Grand Theory	
Sociological Imagination	
Symbolic Capital	Pierre Bourdieu
Cultural Capital	
Habitus	
Stigma	Erving Goffman
Total Institutions	
Dramaturgy	
Ethnocentrism	William Graham Sumner
Mores	
Folkways	
Dyad	George Simmel
Triad	
Sociality	
Sociability	
Blasé Urbanite	
Differential Association	Edwin Sutherland
White Collar Crime	
Altruism	Augusté Comté
Positivism	
Survival of the Fittest	Herbert Spencer

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GLOSSARY

Absolute Monarchy — A political system under which a king or queen has complete control of a country.

Achieved Status — A status that we either earn or choose and that is not subject to where or to whom we were born.

Agents of Socialization — People, groups and experiences that influence our behaviour and self-image.

Aggregate — A collection of people who happen to be at the same place at the same time but have no other connection to one another.

Agricultural or Agrarian Society — A society that raises crops by using animal-drawn plough.

Alienation — The feeling of workers in a bureaucracy that they are being treated as objects rather than people.

American Dream — The belief that all Americans, regardless of the conditions of their birth, have an equal chance to achieve success.

Anomie — According to strain theory, the feeling of being disconnected from society that can occur when people aren't provided with the institutionalized means to achieve their goals. The term was coined by Émile Durkheim.

Anticipatory Socialization — The learning of new norms and values in anticipation of a future role.

Apartheid — A social system in which there is total separation of the races.

Appearance — The way we look physically to other people.

Ascribed Status — A trait or characteristic people possess as a result of the circumstances of birth.

Assimilation — The process whereby members of a group give up parts of their own culture in order to blend into a new culture.

Authoritarianism — A political system that does not allow citizens to participate in government.

Belief — A specific idea that people feel to be true.

Blue-collar — Another term for the *working class.*

Body Language — The ways in which we use our bodies consciously and unconsciously to communicate.

Bourgeoisie — Karl Marx's term for the owners of the means of production—factories, businesses and equipment needed to produce wealth.

Bureaucracy — According to Weber, a type of formal organization in which a rational approach is used for the handling of large tasks.

Capitalism — The economic system in which the means of production are owned privately and individuals are free to keep the profits they make.

Capitalist Class — In industrialized societies, the rich and powerful and the owners of the means of production. It is also called the *elite*.

Caste System — A system of stratification based on ascribed statuses.

Category — A collection of people who share a particular characteristic but have nothing else in common.

Charismatic Authority — Authority that depends on the personal magnetism of one person, according to Weber's power theory.

Church — A religious group integrated with society.

Class System — A system of stratification based on achieved statuses.

Clergy — The middle stratum of the estate system of stratification, composed of Roman Catholic priests.

Clique — An internal cluster or faction within a group.

Colonialism — The tendency for a powerful country to invade a weaker country in order to exploit its resources by making it a colony.

Commoners — The lowest stratum of the estate system of stratification, composed of the masses of people who spent their lives engaged in hard physical labour.

Communism — An economic system similar to socialism in which all the means of production would be owned by everyone and all profits would be shared equally by everyone.

Conflict Theory — Marx's theory that in any capitalist society there is eternal conflict between the owners of the means of production and the workers.

Conflict View of Deviance — The view that purports that equality in a capitalist society is an illusion. The owners of the means of production have a vested interest in maintaining the status quo by keeping the working class in a disadvantaged position.

Conformists — According to Merton's theory of goals and means, those who accept cultural goals and the institutionalized means of achieving them.

Constitutional Monarchy — A monarchy in which the reigning member of the royal family is the symbolic head of state but elected officials actually do the governing.

Control Theory — Walter Reckless's theory that posits that when a person is tempted to engage in deviance, inner controls and outer controls can prevent him or her from doing so.

Counter Culture — A way of living that opposes the dominant culture.

Crime — The violation of a written law.

Crime Against the Person — An act of violence either threatened or perpetrated against a person.

Crime Against Property — The theft of property or certain forms of damage against the property of another person.

Cult — A religious group that is outside standard cultural norms.

Cultural Diffusion — The process whereby an aspect of culture spreads throughout a culture or from one culture to another.

Cultural Relativism — The attitude that in order to understand the traits of another culture, one must view them within the context of that culture.

Culture — Everything made, learned and shared by the members of a society.

Culture-Lag — The tendency for changes in material culture to occur at a more rapid rate than changes in non-material culture.

Culture of Poverty — The phrase that Oscar Lewis used to describe the idea that poor people do not learn the norms and values that can help them improve their circumstances and hence get trapped in a repeated pattern of poverty.

Culture Shock — The surprise, disorientation and fear people can experience upon encountering a

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different culture.

Degradation Ceremony — Garfinkel's term for the process whereby an individual with a spoiled identity is expelled from a group and stripped of his or her group membership.

Democracy — A political system in which citizens periodically choose officials to run their government.

Deviance — The violation of a norm.

Deviant Subculture — A way of living that differs from the dominant culture, in which members share a particular form of deviance.

Differential Association — Edwin Sutherland's theory which posits that deviance is learned behaviour.

Divine Right of Kings — An ideology developed by the nobility during the Middle Ages which posited that the authority of the nobility came directly from God.

Dominant Culture — The culture held by the majority and/or by the most powerful group in a society.

Dramaturgy — Goffman's theory that life is like a never-ending play in which people are actors.

Dyad — A group composed of two people.

Economy — The institution responsible for the production and distribution of goods and services.

Education — The institution responsible for preparing young people for a functional place in adult life and for transmitting culture from one generation to the next.

Ego — According to Freud, the part of mind that resolves conflicts between the id and the superego.

Endogamy — Marriage between members of the same category, class or group.

Estate system — The three-tiered stratification system used during the Middle Ages.

Ethnocentrism — The tendency to judge another culture by the standards of one's own culture.

Ethnomethodology — A theoretical perspective formulated by Garfinkel that examines how people's background assumptions help them make sense of everyday situations.

Exogamy — Marriage between members of different categories, classes or groups.

Extended Family — Several generations or branches of a family.

Family — The institution responsible for the rearing of children.

Feminization of Poverty — The phrase which describes the increasing number of female-headed households living at or below the poverty level.

Folkway — A norm followed out of convenience or tradition.

Formal Organization — A secondary group that is organized to achieve specific goals and tends to be large and impersonal.

Gender Role — A set of behaviours, attitudes and personality characteristics expected and encouraged of a person based on his or her sex.

Gender Socialization — The tendency for boys and girls to be socialized differently.

Generalized Other — George Herbert Mead's term for the internalization of the norms and values of a culture.

Global Stratification — The stratification of nations.

Globalization of Capitalism — The adoption of capitalism by countries around the world.

Goal Displacement — A formal organization's displacement of one goal with another in order to continue to exist. It is also called *goal replacement*.

Goals and Means — Robert Merton's theory that examines how members of a society adapt their goals to the means that society provides of achieving them.

Government — The institution responsible for making and enforcing the rules of society and for regulating relations with other societies.

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Group — Two or more people who interact over time, have a sense of identity or belonging, and have norms that non-members do not have.

Group Dynamics — A term which implies that our thoughts and behaviours are influenced by the groups of which we are members and, in turn, we influence the thought process and behaviour of the group as a whole.

Groupthink — A term coined by Irving Janis that refers to the tendency of people in positions of power to follow the opinions of the group, to the point that there is a narrow view of the issue at hand.

Halo Effect — The assumption that a physically attractive person also possesses other good qualities.

Health — The well-being of people.

Holistic Medicine — A medical approach that involves learning about a patient's physical environment and mental state.

Horticultural Society — A society in which hand tools are used to grow crops.

Hunting and Gathering Society — A society in which people acquire food by hunting game and gathering edible plants.

Id — According to Freud, the first part of the mind to develop and the part of the self responsible for the satisfaction of physical states.

Ideal Type — Max Weber's theoretical model of how a formal organization should function.

Ideology — A set of values that people devise to rationalize a particular social custom.

Illegitimate Opportunity Structures — Cloward and Ohlin's term for opportunities for crimes that are a basic part of a society.

Impression Management — Goffman's term for the tendency of individuals to manipulate the impressions that others have of them.

In-group — A group to which one belongs and to which one feels loyalty.

Indentured Servitude — A system of stratification in which an individual agrees to sell his or her body or labour to another for a specified period of time.

Industrial Society — A society that uses advanced sources of energy, rather than humans and animals, to run large machinery.

Industrializing Nations — Countries that are in the process of becoming industrialized; includes most of the countries of the former Soviet Union.

Inner Controls — According to control theory, the thought processes such as morality or a conscience that reside within people and that can prevent them from committing acts of deviance.

Innovators — According to Robert Merton's theory of goals and means, those who accept cultural goals but reject the institutional means of achieving them.

Institution — A set of norms surrounding the carrying out of a function necessary for the survival of a society.

Institutionalized Means — Legitimate, socially approved ways that societies offer their members to achieve culturally approved goals.

Labeling Theory — A theory of deviance put forth by Howard Becker that claims that deviance is that which is so labelled.

Law — A norm that is written down and enforced by an official agency.

Least Industrialized Nations — Primarily agricultural nations that account for half of the land on earth.

Looking-Glass Self — Charles Horton Cooley's theory of socialization, which posits that we form our self-images on the basis of what we perceive to be others' views of us.

Macrosociology — Sociological analysis focused on large-scale social forces.

Manner of Interacting — The attitudes that we convey in an attempt to get others to form certain impressions about us. According to Goffman, it is one of the sign vehicles we use to present ourselves to others, along with the setting and our appearance.

Mass Media — Communications media that direct messages and entertainment at a wide audience.

Mass Society — A large impersonal society in which individual achievement is valued over kinship ties and in which people often feel isolated from one another.

Master Status — A status we possess that overrides all other statuses and becomes the one by which we are known to others.

Material Culture — The tangible, visible items of a culture.

Matrilocality — A social custom in which married couples live in the home of the wife's family.

Medicine — The institution responsible for defining and treating mental and physical problems among its members.

Melting Pot — A term used to refer to a pluralistic society in which people, who originally come from different societies, blend together to form a new society.

Meritocracy — A system of stratification in which positions are given according to individual merit.

Microsociology — Sociological analysis focused on social interaction between individuals.

Middle class — The class that consists of people who earn their money by working at professional jobs, also called *white-collar* jobs.

Monarchy — A political system in which a representative from one family controls the government and power is passed on through that family from generation to generation.

Monogamy — Marriage between one man and one woman.

Monotheism — Belief in a single God.

Moral Reasoning — The reasons that people think the way they do about what's right and wrong.

More — A norm based on notions of morality.

Most Industrialized Nations — Highly industrialized, capitalistic countries, including USA, Canada, Great Britain, France, Germany and Japan.

Multiculturalism — A term often used instead of "melting pot" to denote a pluralistic society in which the original cultural heritages of its citizens are recognized and respected.

Multinational Corporations — Large corporations that do business in a number of different countries.

Negative Sanction — A socially constructed expression of disapproval.

Neocolonialism — Michael Harrington's term for the tendency of the most industrialized nations to exploit less developed countries politically and economically.

Neolocality — A social custom in which married couples move to a new home of their own together.

Network — A series of social ties that can be important sources of information, contacts and assistance for its members.

New Money — The class that consists of people whose wealth has been around only for a generation or two.

Nobility — The highest stratum of the estate system of stratification. Members had significant inherited wealth and did little or no discernible work.

Non-material Culture — The intangible, invisible parts of a culture, such as values.

Norm — A guideline or an expectation for behaviour.

Nuclear Family — One or both parents and their children.

Oligarchy — The rule of the many by the few.

Out-group — A group to which one does not belong and to which one does not feel loyalty.

Outer Controls — According to control theory, individuals who encourage people not to stray into deviance.

Pastoral Society — A society that relies on the domestication and breeding of animals for food.

Patrilocality — A social custom in which married couples live in the home of the husband's family.

Peer Group — A social group in which members are usually the same age and have interests and social position in common.

Personal Space — The area immediately around one's body that one can claim as one's own.

Pluralistic Society — A society composed of many different kinds of people.

Polyandry — Marriage between one woman and more than one man.

Polygamy — Marriage between one man and more than one woman.

Polytheism — Belief in many deities.

Positive Sanction — A socially constructed expression of approval.

Post-industrial Society — A society that features an economy based on services and technology, not production.

Poverty Level — An estimate set by the federal government of the minimum income that a family of four needs to survive.

Power — According to Weber, the ability to achieve ends even in the face of resistance.

Power Elite — A term coined by C. Wright Mills that refers to his theory that the United States is actually run by a small group representing the most wealthy, powerful and influential people in business, government and the military.

Primary Deviance — According to Lemert, a deviant act that elicits little or no reaction from others.

Primary Group — A group in which there is frequent face-to-face contact, little task orientation, and emotional intimacy among members.

Primary Socialization — The learning that we experience from the people who raise us.

Primogeniture — A law stipulating that only a first-born son could inherit his father's wealth.

Proletariat — Karl Marx's term for the working masses.

Props — The things used to decorate a setting, according to Goffman's theory of impression management. Props also include manners of dress.

Rational-legal Authority — Authority that rests on rules and laws, according to Weber's power theory.

Rationalization of Society — Weber's theory that bureaucracies would gain increasing power over modern life, eventually governing almost every aspect of society.

Rebels — According to Robert Merton's theory of goals and means, those who reject both cultural goals and the institutionalized means of achieving them, but who replace them with goals and means of their own.

Recidivism — The tendency of convicted criminals to repeat offences.

Reference Group — The group to whom we compare ourselves for purposes of self-evaluation.

Reincarnation — The belief that while the physical body dies, the soul of a person is immortal and goes on to be reborn into another body.

Religion — The institution responsible for answering people's larger questions and for explaining the seemingly inexplicable.

Resocialization — The learning of new norms and values.

Retreatists — According to Robert Merton's theory of goals and means, those who reject cultural goals as well as the institutionalized means of achieving them.

Revolution — A violent overthrow of the government by its citizens.

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Ritualists — According to Robert Merton's theory of goals and means, those who reject cultural goals but accept the institutionalized means of achieving them.

Role — A set of norms, values and personality characteristics expected of a person based on the setting he or she is in.

Role Conflict — The conflict that can result from the competing demands of two or more roles.

Sanction — A socially constructed expression of approval or disapproval.

Secondary Deviance — According to Lemert, repeated deviant behaviour that is brought on by other people's negative reactions to the original act of deviance.

Secondary Group — A group in which there is infrequent or short-term contact, little task orientation, and no emotional intimacy among members.

Sect — A religious group that sets itself apart from society as a whole.

Self — The part of a person's personality consisting of self-awareness and self-image.

Setting — The place where interaction takes place. According to Goffman, it is one of the sign vehicles we use to present ourselves to others, along with manner of interacting and appearance.

Sign Vehicles — Goffman's term for the mechanisms we use to present ourselves to others. Sign vehicles consist of setting, appearance and manner of interacting.

Significant Other — According to Charles Horton Cooley, a person in our lives whose opinions matter to us and who is in a position to influence our thinking.

Skilled Worker — A worker who is literate and has experience and expertise in specific areas of production or on specific kinds of machines.

Slavery — A system of stratification in which one person owns another, usually for economic gain.

Social Control — The ways a society devises to encourage conformity to norms.

Social Construction of Reality — A theory suggesting that the way in which we present ourselves is shaped by our life experiences, as well as by our interactions with others.

Social Group — Two or more people who interact and identify with each other.

Social Integration — The degree to which an individual feels connected to the other people in his or her group or community.

Social Mobility — Movement up or down the social hierarchy.

Society's Rewards — The things a society holds in high esteem, such as wealth, power and prestige.

Socialism — A system under which resources and means of production are owned by the society as a whole, rights to private property are limited, the good of the whole society is stressed more than individual profit, and the government maintains control of the economy.

Socialization — The process whereby we learn to become competent members of a group.

Society — A collection of people with territory, interaction and a culture.

Socioeconomic Status (SES) — A calculation based on a complex formula that takes into account education, occupation and income.

Spoiled Identity — Goffman's term for an identity that has been permanently ruined because of a severe stigma.

State Capitalism — A system under which resources and means of production are privately owned but closely monitored and regulated by the government.

Status — The position that a person occupies in a particular setting.

Status Inconsistency — Any inconsistency between various statuses.

Status Set — The collection of all of our different statuses, from every setting in which we are a member.

Status symbol — A sign or symbol that we wear or carry that represents a particular status.

Stereotype — An assumption we make about a person or a group, often on the basis of incorrect or incomplete information.

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Stigma — Goffman's term for a trait that we possess that causes us to lose prestige in the eyes of others.

Strain Theory — Robert Merton's theory Which posits that people experience strain and frustration when they are prevented from achieving culturally approved goals through institutionalized means.

Stratification — A societal system in which there is an unequal distribution of society's rewards and in which people are arranged hierarchically into layers according to how many of society's rewards they possess.

Structural Functionalist Theory — A sociological view of society as a complex unit made up of interrelated parts. Sociologists who apply this theory study social structure and social function.

Sub-culture — A group that espouses a way of living that is different from that of the dominant culture.

Superego — According to Freud, the part of the mind that encourages conformity to societal norms and values. It is also called the conscience.

Symbolic Interactionist Perspective — A sociological framework that views society as a product of the everyday social interactions of individuals.

Taboo — A norm so strongly held by a society that its violation brings extreme disgust.

Terrorism — A politically motivated violent attack on civilians by an individual or group.

Thomas Theorem — The theory espousing sociologist W. I. Thomas's idea that "if a person perceives a situation as real, it is real in its consequences."

Total Institution — According to Erving Goffman, a highly standardized institution in which all the residents' actions are determined and monitored by authority figures.

Totalitarianism — A political system under which the government maintains tight control over nearly all aspects of citizens' lives.

Traditional authority — Authority that rests on well-established cultural patterns, according to Weber's power theory.

Triad — According to Georg Simmel, a group composed of three people.

Upper Class — The highest social group, consisting of people with inherited wealth and a recognizable family name.

Urbanization — The process by which the majority of a population comes to live within commuting distance of a major city.

Value — A culturally approved belief about what is right or wrong, desirable or undesirable.

Victimless Crime — Crimes in which laws are violated but there is no identifiable victim.

Voluntary Association — A group we choose to join, in which members are united by the pursuit of a common goal.

War — Armed conflict between nations or societies.

Welfare Capitalism — A system that features a market-based economy coupled with an extensive social welfare system that includes free healthcare and education for all citizens.

White collar — Middle-class workers; so called because of the tendency of middle-class men to wear white shirts to work.

White-collar Crime — Non-violent crime committed by the capitalist class during the course of their occupations.

Working Class — The class composed of people who sell their labour to a higher class. They may have had vocational or technical training and have jobs such as electrician or factory worker.

Working Poor — The class composed of people whose work leaves them vulnerable to falling below the poverty level.

World System Theory — Wallerstein's theory that as societies industrialized, capitalism became the dominant economic system, leading to the globalization of capitalism.

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FEDERAL PUBLIC SERVICE COMMISSION
COMPETITIVE EXAMINATION-2020
FOR RECRUITMENT TO POSTS IN BS-17
UNDER THE FEDERAL GOVERNMENT

Subject: SOCIOLOGY

TIME ALLOWED: THREE HOURS	**PART-I (MCQs)**	**Maximum Marks: 20**
PART–I (MCQs) Maximum 30 Minutes	**PART-II**	**Maximum Marks: 80**

Note: (i) Part-II is to be attempted on the separate Answer Book.
(ii) Attempt ONLY FOUR questions from PART-II. ALL questions carry EQUAL marks.
(iii) All the parts (if any) of each Question must be attempted at one place instead of at different places.
(iv) Write Q. No. in the Answer Book in accordance with Q. No. in the Q. Paper.
(v) No Page/Space be left blank between the answers. All the blank pages of Answer Book must be crossed.
(vi) Extra attempt of any question or any part of the question will not be considered.

PART-II

Q.2. Differentiate between social change and social structural changes. Discuss three key areas which need immediate attention of policy makers. **(20)**

Q.3. Durkheim emphasized on the functional aspects of religion. However, we observe many instances of religious extremism in Pakistani society. Shed some light on the phenomenon. **(20)**

Q.4. Do you think Karl Marx's capitalist perspective is applicable to today's world? Elaborate your answer by giving arguments. **(20)**

Q.5. Max Weber used the term *Verstehen* for better understanding of social actions. Explain the significance of the concept by discussing two examples from social life. **(20)**

Q.6. How can moral degeneration be scientifically studied? Delineate the entire research process for studying this phenomenon. **(20)**

Q.7. Differentiate between qualitative and quantitative way of studying any social phenomenon. Elaborate by giving an example of each approach and how that can be inquired? **(20)**

Q.8. Write Notes on the following **(10 each)** **(20)**

(a) Types of society

(b) Caste and Class Dynamics in Pakistan

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FEDERAL PUBLIC SERVICE COMMISSION
COMPETITIVE EXAMINATION-2021
FOR RECRUITMENT TO POSTS IN BS-17
UNDER THE FEDERAL GOVERNMENT

Subject: SOCIOLOGY

TIME ALLOWED: THREE HOURS	**PART-I (MCQs)**	**Maximum Marks: 20**
PART–I (MCQs) Maximum 30 Minutes	**PART-II**	**Maximum Marks: 80**

Note: (i) Part-II is to be attempted on the separate Answer Book.

(ii) Attempt ONLY FOUR questions from PART-II. ALL questions carry EQUAL marks.

(iii) All the parts (if any) of each Question must be attempted at one place instead of at different places.

(iv) Write Q. No. in the Answer Book in accordance with Q. No. in the Q. Paper.

(v) No Page/Space be left blank between the answers. All the blank pages of Answer Book must be crossed.

(vi) Extra attempt of any question or any part of the question will not be considered.

PART-II

Q.2. Many scholars argue that the contemporary world we live in is predominantly dominated by a global culture. Do you agree that we live in a society with a global culture, provide examples for your arguments? **(20)**

Q.3. In what ways does informal and formal social control help to reduce or prevent deviance and crime in society? **(20)**

Q.4. In what ways have industrialization and the tertiary sector created socio-cultural change in Pakistan? **(20)**

Q.5. Do you think Marxist theory about class and gender-based conflict is still relevant in contemporary days? **(20)**

Q.6. Discuss why Ibn-e-Khaldun, a 14th century Islamic jurist and scholar, still influences thinkers and sociologists even today, with respect to his ideas about social change? **(20)**

Q.7. Discuss the strengths and limitations of the three methods of data collection for social researchers: qualitative, quantitative, and mixed methods. **(20)**

Q.8. Write Notes on the following:- **(10 each)** **(20)**

(a) The social determinants that contribute to workplace violence against women in Pakistan

(b) The social determinants that contribute to domestic violence against women in Pakistan.

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